THE Theatre OF THE WORLD:

IN

The which is discourſed at large, the many miſeries and fraiſties, incident to mankinde in this mortall Life.

With a Diſcourſe of the Excellency and Dignity of Mankinde; all Illuſtrated and Adorned with choice Stories, taken out of both Chriſtian and Heathen Authors, very delightful and profitable for any Judicious READER.

Being a Work of that Famous French Writer, *Peter Boviſtau launay*, in three diſtinct Books, formerly tranſlated into *Spaniſh* by *Baltazar Peres del Caſtillo*, and now into Engliſh,

By *Francis Farrer* Merchant.

London, Printed for *Sam. Ferris* at his ſhop in *Cannon-ſtreet* neer *London-ſtone*, 1663.

To the Lady

SIBBEL BOTELER,

my ever honoured Mother,

Madam,

THough You have, and I am sure may claim, a Maternal intrest in several hopefull, industrious and obedient Sons, the Delight, the Prop and Honour of your Age; Yet none of them hath been more experimentally sensible of the adverse stroke of Fortune, and thereby more apprehensive of the various Miseries which attend mankinde, upon the stage of this World) then my self; If I should have penned mine own tragick story, it would have appeared sad enough; but casting

BRITISH MUSEUM

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ing mine Eye upon several works, worthy esteem, I found none more agreeable to most mens, especially mine own condition, or any more fit for publick contemplation, in these latter ages then this, which is aptly stiled (as I have found the world to be) a meer *Theatre*, where every man acts his part: And indeed I could find no way more fit to Vindicate my life from suspitions of Idleness, and the Aspersions of uncharitable Tongues, then to produce this Translation, as a witnesse of my reall desires and intentions to pass those too many spare hours, days, nay years (which God hath been pleased to inflict as a tryal) not in a vitious mispending,

but

but rather in a modest, humble, and virtuous, contemplating, enjoying and improving of time, which I conceive ought to be employed, first to Gods glory, secondly for the good of mankinde in general, and thirdly for purchasing present, private, good, and future blisse.

As for the subject, it is in other languages very learnedly set forth, and fear I have rather, ignorantly, abused then voluntarily misused it, having been bred a negotiating Merchant; And not an Industrious or judicious Scholler, which am confident to your self, with all that know me (and I hope to those that know me not) will cause a favourable construction, for

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what errours may therein be committed.

Dear Madam, though to your many extraordinary and more then common blessings and favours, I am not able to return any thing, but (what otherways I ow) love, duty and obedience; yet let me request an acceptance of this small mite of my endeavours, upon which, if you are pleased but to cast a smile, I shal be joyful, and withal perswaded that having your judicious Approbation, there will be no moderate, or charitable person, but will accept the discourse, though they may not applaud the stile, of him, who now as ever he hath done, subscribes himself,

Your Dutifull and Obedient Son,

Francis Farrer.

The Authour to the Courteous Reader, wisheth Health and Happinesse.

DEsiring (*friendly Reader*) *with some speciall service to gratifie the favourable entertainment thou didst vouchsafe to a former translation called* Chelidonio *and other works of ours, amongst many and various cogitations and purposes which offered to my view, none did appear more worthy the speculation and the contemplation of a Christian Commonweale, than this present Treatise, taken for the most part out of St.* Augustines *Book* de civitate Dei: *In the which he doth mannage a feirce warre against all Infidels and enemies of the Christian Faith, and puts to confusion and conquers those Pagans with their own weapons, the which gave me boldnesse to take so great a charge on my shoulders, trusting by the grace of God, to bring to light in our vulgar Tongue, a work that may in some measure serve for a sheild against the*

assaults

Assaults of many new Sects and Opinions, which doe spring and increase throughout the whole world in these our dayes.

But here I will not trespasse upon thy patience, to put thee to consider, how many Books, and how many Greek as well as Latine and French Authours it was necessary to read and turn over to bring to effect so difficult a designe; although from this work I have not gathered so necessary a fruit as to understand the full intention of good St. Augustine, which in this Book rather then in others his works appeares more intricate to be found out; yet from a continual and much Reading of Greek, Latine and French Authors, I at length produced this, which I call, The Theatre of the World, adorned with the best and most commendable Sentences of them: Therefore not to take from any the honour due to them, (gentle Reader) thou mayest believe that the Treatise I present to thy view is the choice conceptions of other mens works; the which if thou shouldest call a stealth, or making spoiles of other mens labours, would be taken for no offence; And indeed it is no other, but the gathering together of Sentences with great toyle, giving to understand that such like Treatises as this is, which are in a manner Satirical and Anotomies of Vice, ought to be set forth with Examples and

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Sentences of Superiours rather then with a lofty ſtile, or a high manner of writing or ſpeaking.

Object. *And now I doe well believe, there will not want ſome delicate Paliate that will ſay, its true, here are things worth our Reading, but amongſt the Roſes, you have put ſharp Thornes and prickles: Here are many things very rough and rigerous, and much ſeverity and bitterneſs uſed in them.*

Anſw. *To ſuch galled Horſes, that will not ſtand the currying and are skittiſh, when their delights and deſires are touched in the leaſt, who will keep a liberty to themſelves of doing evil, & think that none dare, nor can reprove them; Let me intreat theſe men before they paſſe further in peruſall of this* Treatiſe, *to read and call to remembrance, with what Authority and rigour the Antient Fathers of the Church, as* St. Ambroſe, St Jerome, St. Auguſtine, Origines, Tertullian Euſebius, Lactantius *and others did reprove the Vices and Sins of their times; alſo with what a bold heat of zeal did* S. Bernard *write to Pope* Eugenius? *With what rage doth he riſe up againſt ſcandalous Prelates, in that Sermon which he made in the Synod concerning ſpiritual Paſtors, and in his three and thirtieth Sermon upon the Songs, when he comes to ſtrike ſo home in the reprehenſion of Vices, that he makes ſin appear to be an Impoſthume of all filthy and abo-*

minable

minable corruptions, crying and complaining against the great Pompes and delights, and the vast expenses which the Bishops in his time lived at, leaving the poore sheep of Jesus Christ to suffer, and his Churches to fall to the ground: What pricks would it be to their Consciences, to consider the curse that fell upon Ananias and Saphira his wife, when they kept back part of the money, the land was sold for, and lyed to the Holy Ghost; they fell down dead at St. Peters feet; St John Baptist calls sinners sons of Vipers; Let them consider how Epimenides the Greek called the Cretans, cruel beasts, abominable, shamelesse lyers, slothfull; also let them look how the Prophet Elias, &c. spake against the Babylonians: What strange words and sharp expressions they used, although they were so grave, good and very severe men? tell me now I pray you, with what stern, feirce and bitter words and sayings, would those Prophets, Apostles, holy Doctors, and ancient Philosophers preach and reprove, if they lived in our times, if they had flourished in our age, which is so full of Vices and so corrupted with all abominable wickednesses, that it appears like nothing more than a receptacle, or sinke, wherein the filth, dung, and Vice of all Ages past, are emptied; Yet I would not be taken for such a reformer, as to be an absolute Judge of mens

Vices;

Vices; for I am a man as others are, a ſinner; and for telling the truth of paſſages, I would not willingly offend any man; for my intent is to ſpeak againſt mens Vices, not againſt their perſons: And I will unmask ſome ſins which go hidden, that weak people may not hencefor-ward fall into their ſnares, and that they may finde the true means and remedies hereby, to free themſelves from ſo great evills.

As for thoſe that cannot ſuffer this my way of writing, let them learn to reform their lives, and govern themſelves after ſuch a manner as not to give offence to others, and thereby to bring diſhonour and an evill report upon themſelves: And indeed wicked men live in this world, as in a wilde field of Licenciouſneſſe: There are many that doe dreſſe their Vices in gallant Liveries, and other doe ſo cloſely endeavour to maſk theirs; as if none ſhould come to under-ſtand or eſpie them, ſuch pains and labour doe theſe men take to attain this their ſo much deſired, yet deceitfull liberty; to avoid which, review favourable Reader this Treatiſe, which the Authour Pedro Boviſtuau, *preſented to his Countrey men in Latine, and their native language* French, *and* Baltazar Peres del Caſtillo *to his beloved Country-men, the* Span-yards: *As now I doe to thee and all the reſt of our loyal, true hearted Engliſh-men, to whom if*

it finde the least favourable acceptance; I shall in testimony thereof, henceforward not let passe a day of my Life, which I shall not Dedicate to thine and their service, as now I have this Treatise to the profit and use of all pious Christians, Farewell.

A Catalogue of such Books as are to be sold by Samuel Ferris *in* Canon-street *neere* London-stone.

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Several

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The

THE FIRST BOOK OF THE Miseries of Man,

And the many vices which are Predominant at this day amongst all degrees and conditions of Persons, and in which he is compared with other Creatures, and how in many thing, they excell him.

SOme of the antient Philosophers Greeks, Latines, and others; after that they had diligently searched out, and seriously contemplated the nature and kinds of all Creatures, and discussed, the being, the vertues and properties of them all, and comparing theirs with ours; said, that Man is more miserable, then all things that breaths or walks upon the face

of the whole Earth, and that his condition is worse, being subject to so many and great misfortunes; others that are more rigorous Judges and Censurors of the works of nature, do call her a cruel Step-mother, that is not in any respect favourable to mankind, and uttered a thousand other blasphemies, (as I may say) against her, some others of them all their lives long bewayled the Calamities and Miseries of humanity, not ceasing a moment to refrain from tears as *Heraclitus*, continually perswading all men, that this life was nothing else but a Theatre of miseries and sorrows, that all things that Men can behold under the Heavens, are meerly a Sea of passion, which requires nothing less then our continual Tears, Sighs, and Groans. Others again, like *Democritus* laughing, jesting, and mocking, made a bloudy war against the vices that then raigned in the World; if he, I say, should arise from the Grave, and see the disorderly and confused vices, that are so risen amongst us Christians now a dayes, he would find far more cause of laughter and derision, then he had in his days. There was another kind of Philosophers that were far more disdainful and strange, that did not content their fantastical humours, only to murmur against nature, or complain of her works and effects; but with so great, mortall, and unnatural hatred did persecute man, as if they thought he was born for the onely mark

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of white, at which they were to diſcharge, or let flye all their Arrows, Darts, and ſhots of curſes, miſeries, and calamities, that they or all other Creatures could let looſe upon him; Of whom I ſhall give one for an example: *Timon* an Athenian Philoſopher, who was the Inventor, Fomenter, and moſt rigorous ſetter forth of this opinion, for he did not only declare himſelf a capital enemy of mankind, and tell it to all mens faces; but his actions confirmed his words; for he would not converſe, or have any dealing with, or dwell amongſt men, but rather live in the deſert amongſt bruit beaſts, far from any neighbourhood, or Town, that he might be troubled with no viſits, and living as he did, he did ſhun ever to be ſeen or ſpoken with, much leſs to be viſited by any, except one an Athenian Captain, named *Alcibiades*, and his familiarity with him, was not for any love or friendſhip towards him; but he underſtood the ſaid Captain was like to be a ſcourge to men, and that he was born to be a torment & trouble to them; for (by ſome divination) he certainly knew that his Athenian Neighbours were to ſuffer many afflictions and vexations for his ſake; nay, he did not content himſelf to let looſe the reigns of his malice: Thus far againſt man his own kind, only to flye from, as from ſome cruel and fearce beaſt, but he did endeavour to do him all the miſchief that lay in his power to

procure even to destroy and ruin all mankind, inventing new wayes how to bring to the ground, and end their dayes, to accomplish which he caused to be set up in his Orchard many Gallowses, to the end all desperate Persons, that might be wearied with the troubles of this life, should go thither and destroy themselves; Now some few years afterwards for his own accomodation, or to enlarge the place of his habitation, it was necessary for him to take down those Gallowses, so without any premeditation, of what might succeed him, and withal to shew his farther malice, he went to *Athens*, whether being come, without any shame; he called the people together by lifting up his voyce in the streets, as a common Cryer doth when he proclaims any novelty, the Citizens hearing the Hoarse, and strange voyce of that foul and horrid Monster, and knowing long before the sordid humour and opinion that possest his minde; they instantly gathered themselves to him, hoping to hear some novelty or wonder, he seeing the greatest part of the Citizens, as well principal as common, congregated to hear him, began to speak with an audible voyce; saying, know Citizens of Athens, that for a certain necessary occasion which hath hapned to me, I am resolved to pull down the Gallowses that are in my Garden; therefore if any man be so weary of his world, or be so desperate as to hang

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himſelf, let it be preſently, before I pluck them down, after he had ended this his ſo affectionate offer, without making any farther diſcourſe; he returned to his Houſe, where he dyed in this his vain opinion, but continually muſing and contemplating Mans Miſery, and when the pangs of death ſeaſed on him, to ſhew the *Odium* he bare to Man; even to his laſt gaſp, he commanded expreſly, under heavy curſes, that his Corps ſhould not be burried in the Earth; becauſe (ſaid he) it is the element upon which men do commonly take their quiet repoſe, and in the bowels of which humane bodies were buried, and all this for fear his bones ſhould be ſeen of men, or the duſt of his Carcas ſhould touch or be mixed with theirs; but that they ſhould caſt him into the Sea, where the fury of the ſwelling waves might not only hinder, but defend the paſſage of any Creature in their approach to this his elected Tomb, and he commanded the following Epitaph to be written of him, which *Plutarch* makes mention of, and was learnedly tranſlated by *Claudio Gruget.*

After my miserable and wretched life ended, they buried me in these deep waters; Reader, *be not curious to understand my name. God confound thee.*

Here you see this spiritually poor, though naturally wise Philosopher, having throughly examined humane frailty in this world, hartily wished he had not been born a man; but much rather that he had been brought forth, by, or transformed into some bruit beast, and meerly upon the deep sence and understanding he had of the inveterate malice that dwells in the hearts of men.

But now let us leave this our ancient Philosopher *Timon* to his malicious complainings, and briny Sepulcher, that we may give way to a serious view of some of the expressions of of *Marco Aurelio*, a Roman Emperour, to this effect; who as great a Philosopher as an Emperour considering, the weak miserable and fragil condition, which continually attends the poor and short life of Man; said, the Battel of this World is dangerous, the end of which is so wonderfully terrible, that I am very certain, that if any one of our fore-fathers should arise from the dead; truly relate, and give us a perfect view of his whole life past from the time he came from his Mothers womb, even to his last breath, giving at large a rother of

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the great pains and griefs his body hath ſuffered, and ſeriouſly diſcovering the ſtrange alarms & various ſucceſſes, with which fortune hath perſecuted him, it would cauſe admiration in all men, to conſider the body that hat hſuffered ſo many torments, and the heart that hath ſo valiently conquered ſo great difficult war-fares; and I my ſelf do freely confeſs to have found the ſame to be true, which though it be to my diſgrace; yet for the profit that may redoun'd to after ages (I will relate) in fifty years that I have lived, I reſolved to make tryal of all the vices and evills of this life, that I might underſtand whether the malicious wickedneſs of men had any limits or bounds, but finds experimentally, after a ſerious ſpeculation and conſideration, that the more I drink, the more I thirſt; the more I ſleep, the more I deſire; the more reſt I enjoy, the more weary I am, the more I have, the more I deſire, the more content I have in ſeeking, the leſs in enjoying: finally, there is no ſublunary thing that I obtain, with the which I am not quickly cloyed, as ſuddenly abhor it, and deſire another thing; O how excellently did that famous Greek Doctor St. *John Chriſoſtome*, contemplate after he had meerly out of compaſſion bewayled the Calamities of man, and that dark obſcurity with which they are encompaſſed, when he cryed out; Oh, who could obtain the benefit of a Watch-

Tower which were ſo convenient and skillfully built, that from thence he might eaſily ſee all men, and that he could enjoy ſo great, and audible a voyce, that from thence being heard and underſtood of all he might proclaim, the high ſentence expreſſed by that Royal King and Prophet *David*, how long will your hearts be hardned: Oh, ye Sons of men, and not without great cauſe and good reaſon, did this holy man St. *Chriſoſtome* uſe theſe zealous expreſſions, for let any man after a ſound and mature Judgment, but ſeriouſly conſider the miſerable eſtate and condition that the whole World lyeth under at this day, the many traps, cozenages, cheats, blaſphemies, adulteries, roberies, inceſts, wars, diſſentions and effuſions of bloud, violencies, rapines, ambitions, covetouſneſſes, hatreds, rumources, malices, deſires of revenge, &c. With which the univerſe lyeth drunk, nay, even drowned in; May ſay, that we are come very neer the time, which was ſo much abhor'd and abominated by the Holy Prophet, *Iſai.* 59. cha. 2. v. Who hath ſaid, your iniquities have ſeperated betwixt you and your God, and your ſins have hid his face from you that he will not hear, for your hands are defiled with bloud, and your fingers with iniquity; your lips have ſpoken lyes, and your tongue hath muttered perverſneſs, none called for Juſtice, nor any pleadeth for truth, they truſt in vanity and ſpeak lyes; they

they conceive miſchief, and bring forth iniquity, they hatch Cockatrice Eggs, and weave the Spiders Web, he that eateth of their Eggs dyeth, and that which is cruſhed breaketh out into a viper, their Webs ſhall not become garments, never ſhall they cover themſelves with their works, for their works are works of iniquity, and the act of violence is in their hands, their feet run to evil, and they make haſt to ſhed innocent bloud; their thoughts are thoughts of iniquity, waſting and deſtruction are in their paths, the way of peace they know not, and ſo on: And indeed, our wickedneſs doth multiply, and our ſins are our capital enemies, and give the greateſt teſtimony what we are.

St. *Bernard* in one lamentation that he makes upon the miſeries of our life, ſets forth to us, how much the ſad and debil condition of man is, to the end that without any farther diſcourſe, he might bring him to underſtand his own weak and fragil condition, which he begins to tell as followeth: Oh man, both blind and naked, conſiſting of humane fleſh and a reaſonable ſoul; awake thou that art ſo forgetfull, call to remembrance; conſider what thou art, wherefore doſt thou wander ſo vainly from thy ſelf, even drunk and beſotted with things that are ſubject to ſo ſuddain & periſhable a mutability, ſleeping ſo ſecurely amidſt the vanities of this World; nay, rather drown-

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ed in the weak and fregil delight which the Earth sets before thee; dost thou not plainly perceive that the nearer thou makest thy approaches to the World, the farther thou art parted from thy God; by how much the more thou seemest to gain of these outward vanities, so much thou lovest of those things, which thou oughtest to set a higher price upon; the more carefull thou art to enrich thy self in things corporal; so much the poorer & beggerly wilt thou find thy self in things spiritual, thou judgest and correctest other mens actions, whilest thou art forgetfull to reform thine own; there is no Creature thou takest in hand but thou tamest, only thy self remains unbridled, thou art very watchfull and solicitous to espie out the faults of others, but art very loathfull and backward to look how and amend thine own; thou hast a boyling desire of these sublunary things in thy heart; but what a luke-warm, nay cold entertainment finds cœlestials in thy mind, consider the nearer thou draweſt to death, the farther reperation thou makest betwixt thee and thy salvation; all thy content is to provide for, dight, cocker and delight thy body, which is nothing else but a lump of earth, a sepulcher full of vermine; and leavest thy poor soul, which is the lively image of God alone, comfortless, unfed, nay dead with famine, these and many other the like sorrows, did this holy man, (being

ing in the deſert) expreſs againſt the ingratitude of men, which we place here amongſt the reſt, that it might be a deep perſwation to man, to conſider and contemplate his vile condition, that by retiring into himſelf, he ſhould by a ſerious meditation be induced to underſtand the ſad and miſerable being, and that thereby he might ſee, the great need he ſtands in of his God, in whoſe hand it is either to make him happy, or miſerable, or full of evils and perpetual torments, without doing him the leaſt injuſtice or injury, more then doth the Potter to the piece of Earth, or Clay, in his hands breaking and molding of it; either to make any veſſel thereof, or to let it remain in a confuſed lump not having any forms; for indeed man is no other thing, but a ſtatute of Clay placed in this World, (which is the mouth and ware-houſe, wherein is declared the wonderfull works of God) and that if one ſhould encounter it ſharply, there is no doubt but it would fall to the ground in pieces; and although he is compaſſed with ſo many evills and infirmities, and ſees himſelf ſubject continually to the hazard of death; yet he is forgetful, & never takes care truly and humbly to ſubmit to his God, nor ever would willingly be his true Subject.

Now that we have in general conſidered the eſtate of man, it will be convenient that we treat thereof more particularly and amply.

ly, that all men might be perſwaded to humble themſelves under the mighty hand of God, and that by a more narrow ſearch into themſelves, and a nearer ſpeculation, every man into his own debill, and fragill condition; and becauſe of all the heathen Philoſophers *Pliny* hath written (as I conceive) the beſt, therefore I will in this place declare his opinion, to the ſhame and confuſion of Chriſtians, that they ſhould be tought in theſe things of a Pagan, one that knew not God, without law, or the leaſt light of thoſe Holy and Evangelical miſteries declared to us, which addeth to our greater reproach; conſider a while (ſaith he) how man is neceſſitated to hide, cover, and cheriſh his frail body, at the coſt of other Creatures, for the which nature hath with a large hand plentifully provided, ſome with feathers, others skins, furres, ſcales, and fleeces; Nay, even the Trees are is no ſooner ſprung up but they have a coat beſtowed on them, of bark to defend them from the violence of the ſuns heat, and winters ſtorms, but to ſet forth the better; what a ſmall vallue or eſteem ſhe had for man, he alone is caſt into the World naked, like an abortive or rejected thing, and is no ſooner born, but ſhe furniſhes him with ſobs and tears, for a lawfull inheritance; as a ſign, of thoſe miſerable calamities he is to undergo, for thoſe tears which man ſheds at his birth, are the heralds and diſcoverers of that field

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of dangerous evills, into which he enters; Here thou seest (gentle Reader) the begining of the fairest and most principal of the works which God created, in the first six days of the World for whose respect all Creatures have their being, yet of himself is of so little validity, that if they do not cherish, succor, defend, & protect his nakedness; he would be subject to the violence of every Creature; do but behold him after he is taken from his mothers womb, and they will see him bound, wrapped up, lying down; and like the trunk of a Tree not able to raise himself up without assistance; Here you may look upon, and contemplate this so proud a Creature; (who by his appearance, would cause us to believe that he came into the World meerly to swell and be puffed up with pride and vanity, see his beginning is in sorrow.

But now let us consider: When will he begin to use his feet? When will he begin to use his tongue? To how many infirmities is he subject? All other Creatures, when they are first brought forth understand something of the actions of their nature, some do succour themselves with their swiftness; others with their strength: Only man knows nothing unless he be taught, the most certain natural knowledge that possesseth him at his birth is to weep; he onely amongst all Creatures is subject to labours, troubles, passions, plea-

sures,

ſures, delights, ambitions, courtuouſneſs; and indeed, to all diſorderly appetite of this life, he only is born to ſerve his own concupiſence, and thereby to ſuffer extream anguiſh and ſorrow, and to be ſhort, he is the moſt ſubject to entertain emnities and odioms, againſt thoſe of his own kind; all other Creatures live at peace with thoſe of their kind, the Wolves do no hurt, nor do prey upon each other; but live in love and amity one with another, only man is a capital enemy to man, and worſe if it could be expreſſed; & for ſome ſign of favor to other Creatures more then to Man; but (as I conceive) to do him a more favourable courteſy by his contemplation thereof, Dame nature hath provided for them of Houſes fit to ſhelter, and protect them from the inclemency of the Heavens, and from the vehemencies of froſts, ſnow, and ſtorms; beſtowing upon the greateſt of them, dennes, and caves, and to the leſſer Houſes proper for them, which they carry upon their backs, as Tortoiſe, the Cockle, the Snail, &c. and to all other ſmall Creatures; ſuch accomodation as is moſt befitting their kind and being; Alſo I cannot be unmindfull of the Fruit & Seed of the ground how ſhe hath provided for them, caſes, rindes, prickles, thorns, and huskes; in the which to retire defend and preſerve their kind; but man hath nothing, unleſs he doth procure it by the hard labour of his body, and the ſweat of

of his brows; nay, many times even drops of bloud, before he can obtain either to satisfy his hungry appetite; or cloath his naked body.

Now, if we do but consider the health, and good constitution of body, that other Creatures enjoy; compared with ours: We shall clearly see what advantage they have of us, for it doth appear. Man is naturally formed, and as it were guilded over with a beautifull complexion, but it is so weak and subject to such diversity of infirmities, that it would be accounted a wonder in the World to find a Man whose beauty is not fading, and changing. And farther then this, Nature hath purcharged Men with such an unsatiable and hungry appetite, that we never cease, seeking after and desiring the choysest viands: to supply our emptiness, and if in case we find any thing that seems pleasing to our palate, we cannot refrain only to suffice, but overcharge nature, by devouring so much thereof; from which superfluities are ingendred Catarres, Flegme, Apoplexes, and a thousand other diseases. Other Creatures do not so, for they content themselves with what nature hath provided for them, eating it as it is, without boyling, roasting, or other ways dressing it, to content their appetite or pleasing their fancies; and with this she hath bestowed upon them such a regulated contentment, that they eat or drink

not more then what is needfull for the maintaining life; but Man had he all the fruits of the earth, the flesh of all cattle in the World, of all the fishes in the Waters, of all the fouls of Heaven, all would not be sufficient to satisfie his greedy desire, in the spoyling, consuming, and destroying them onely; but he must have them masked, dressed, seasoned, and sophisticated brought into, several dissimulated gustos, meerly to invite and draw his stomack and gluttonous appetite to devour more then nature requires, even to the overcharging the ship, and causing her to sink under her lading; nay, they fill their stomacks so brimfull with these pleasing viands; that they intoxicate their beste part, insomuch that there is not one of their senses, but is disabled to do any true service to the bodies use; and truely, with grief and shame enough I speak it; that the superfluous vices of glottony and drunkenness which at this day is so predominant amongst Christians, causeth many utterly to loose their shame, and to prostrate their bodies to all sorts of vices, be they never so execrably wicked, even to the committing of Whoredomes, Thieveries, Murders, Poysonings, and intoxicating Witch-crafts, and I do much wonder, how that the entrails of very many are not rotted, and their Livers burnt up and putrified, with the excess of meats and drinks; when behold poor *Lazarus* lying at the

the door; even periſhing with hunger, and cannot obtain a morſells of what remains in fragments, or procure the leaſt crum that falls from their Tables; for which cauſe the Prophets cal theſe men Fat Calves, Belly-gods, &c. Certainly, they are juſtly compared to bruit beaſts, for the ſoul (which is the principal part of man) that doth inhabite ſuch bodyes, lyeth embalmed as it were with wines, ſauces and pleaſant viands, ſhe lyeth as in a dark and obſcure Priſon, drowned and overwhelmed as in a full Sea; alſo the five Senſes, which ſhould be at her command, and ſerve her as wayting-Gentlemen, they cannot attend her; being burried as in the entrails of bruit beaſts; againſt ſuch gluttons as theſe, who make a God of their bellyes. The Prophet expreſſes a curſe; ſaying, wo be to thee that riſe up early to drink, and remain unto the evening, till Wine hath inflamed thee; This ſort of vice, for our ſins, is ſo rooted, ſo common, and made ſo familiar amongſt all Nations, that there is none but have a touch thereof, and none but are in ſome meaſure infected therewith; and which is worſe, and preceeds farther, is, that it's counted a glorious Exploit for a Man to exceed in drinking, and moſt Men do account it a fame to be taken for good Topers. The *Tarters*, the *Perſians*, and *Greeks*, held it to be the higheſt glory to [illegible] high, they erected triumphant Trophies [illegible]

thoſe that did excel: The *Macedonians* learned this vice of *Alexander* their Emperor, but the *Italians* bore away the bell, and carryed away the prize from all the reſt, for emptying the Bowls, (I could wiſh *England* did not excel, or ſtrive to excel herein our time.) *Pliny* writes, that drunkenneſs in his time did arive to ſuch a height, that Men did not content themſelves to take turns in their healths each with other, but they cauſed their flocks and heards to drink Wine without meaſure. *Paulo Diacano* in his Hiſtory, relates a ſtrange ſtory of this monſtruous and horrid vice of drunkenneſs; ſaying, there were four old Men agreed to meet together at a Colation, in the which they reſolved to drink each Man the years of his age, and made a challenge two and two; in the which every Man was to drink ſo many times as he had lived years; the youngeſt of them was 58. years of age, the ſecond 64. the third 87. and the fourth 92. years old; we do not certainly know whether they eat little or much at that banket; but this is known, that he that turned up leaſt, drank 58. cups, and the moſt 92. Conſidering this, and knowing the wrong that ſuperfluity of Wine doth to Men, not without cauſe did *Plato* ſay, that in ſome meaſure it appeared that the Gods did ſend the Wine to mankind, or rather create the Juyce of the Grape in the World, for a chaſtiſement and vengance upon

Man

Man for his ſins; for when they are once drowned in this ſweet liquor, they attempt all vice, they fight, and many times kill and deſtroy each other; the which was contemplated by *Cyneas* the Embaſſador of the Great King *Pyrrus*; the firſt day of his arrival in *Ægypt*, when he ſaw the exceſſive Grandure of the Plants, and great height of the Wines of that Country, ſaid very juſtly may ſuch a mother deſerve a ſevere puniſhment, that produceth ſuch a vitious Son as Wine is; and the ſame conſideration cauſed *Anedrocides* to prophecy to that Great Monarch *Alexander*, that Wine was the bloud of the Earth, and that he ſhould be carefull to refrain from it; the which he contradicting, and being at ſeveral times diſtemperd with it, he killed *Clito* his friend; burnt the City of *Percepolis*, and cauſed his beſt Phyſitian to be ſet upon a Stake, theſe and other enormions, uncomely & exceſſive crimes did he commit in that condition, which me thinks cannot but cauſe a loathing in the ſoul of every good Chriſtian of the vice of drunkenneſs; conſidering how it layeth him open to all wickedneſſes, and to the commiſſion of ſuch horrid evills, and afterwards cauſeth a ſad heart to remember them, and many tears to repent them.

Theſe two vices of glottony and drunkenneſs did not begin to take root in our dayes, but they made their entrance into the World

at the beginning: The desire to eat and taſt of choice fruit, was the cauſe of our Fore-father *Adam* and *Eve* their fall, and the ſhutting us out of Paradiſe: By the glotony of *Herod* (that is after he had eaten and drunk liberally) he made that promiſe by which St. *John Baptiſt* loſt his head; the rich Gutton for minding his Belly more then any thing elſe, was condemned for it; The Text ſaith, he fared deliciouſly every day, as he buried himſelf in delights, not conſidering the poor, ſo was he afterwards drowned in torments, and buried unpittied. *Noah* being overcome with Wine diſcovered his nakedneſs, to the deriſion of one of his Sons; *Lot* in his Wine lyeth with both his Daughters, and unknown; what a ſtupidity doth it bring upon us, even to the forgetting of our ſelves, our condition, and our nature; Here you ſee plainly how Dame Nature hath beſtowed her favours more to other Creatures then to us; for they know to with-hold, rule, and put ſuch bounds to their appetites, that they ſeldom paſs them, alwayes ſatisfying themſelves with what is neceſſary to maintain nature, and preſerve health; for which cauſe they ſeldome are afflicted with thus many and great infirmities, which do continually war againſt us; and if in caſe any dolours or calamities do trouble or moleſt them, nature hath endowed them with ſuch a knowledge as to ſeek out peculiars and proper remedies for

their

their diſeaſes, without any neceſſity of running to Doctors, who many times inſtead of putting *recipe*, put *decipe*, changing *r.* for *d.* and for there *rrecipe* often we pay very dear, and give our money freely to ſuch as deſtroy us; becauſe their Medicines for the moſt part are mixtures compoſed rather to the decaying, then the upholding of nature, and are very dangerous; the which other Creatures are free of, becauſe they have ſome unde ſtanding what is fitteſt for their cure: as the Wild Pigions, Jayes, Black-Birds, Partriges, &c. do purge their ſuperfluities with Laurel-leaves; the tame Pigions, Turtles, and Chickens, with the herb *Pelitory*; Doggs and Cats when they find themſelves much overcharged, do cleanſe by eating the Graſs that's watred with the morning dew; the Red-Deer when he is wounded, underſtands ſo much as to procure *Dittany* for his cure; the Weeſel when he intends to encounter with the Rat, eats *Rue*, by which he finds himſelf more ſtrengthened and couragious; The Wild Boares cure themſelves with *Ivy*; The Bears with *Mandrake*; and the Eagles knowing with what difficulty and pain they lay their Eggs, by reaſon of the ſtraightneſs of their paſſage, they ſeek out a ſtone called Tiles; which the *French* and *Spaniſh* call the Eagles Stone, by vertue of which they enlarge the paſſage, and lay their Eggs with more eaſe; which ſort of Stone is made

use of by many Ladyes in *Italy* to this day, for their easie delivering.

Also there are many Creatures which may serve not onely for Doctors, but Medicines; There is a Bird called *Colio*, which *Aristole* speaks of in his Book of Creatures, that a Man that hath Jaundice looking upon him, is presently healed, and the Bird dyes; The Swallows, if in case (as some times they do) they find their young ones blind with the smoak of the Chimny, wherein often they build their nests; they search out for the Herb *Celandine*, or *Tetterwort*, by means of which they quickly recover their sight; The Snakes, and several other the like creeping things, finding age and a dimness of sight to creep upon them to prevent it, and also that they may renue both, eat *Fennil*, and remain as youthful and quick sighted as at the first; the Pelican doth not only wound, but many times dye of those hurts, with which they peirce their breasts, with their own heart bloud to cure their young ones, being stung by malicious Serpents: It is confessed on all hands, that the Apothecary was taught by the Stork, the use of Glisters, for when he finds himself obstructed, he thrusts into his fundament the Moss of Trees, and somtimes Herbs and Grass. *Plutarch* being elevated with admiration, considering the great favours and gifts naturally is bestowed upon other Creatures, more then upon Man;

doth

doth undertake to affirm, that the Animals have a knowledge of all the three parts of Phyſick; for after he hath proved (as I have ſaid) that they underſtand the greateſt part of Simples, and knew how to uſe them for their own benefit; Alſo (ſaith he) they obſerve the ſecond part, which is moderation in dyet; for when they find themſelves ſo ſatisfied, that they grow too fat thereby, then they eat more ſparingly, and ſometimes faſt; Inſtance the Lyons and Wolves, when they find that they increaſe overmuch in fat, eat no fleſh, but ſuſtain themſelves for a convenient time, onely by ſleeping in their Caves and Dens, till they are come to their former ſtint of fleſh, and agility of body; For the third part of Medicine, which is Chyrurgery, it is held for a certain opinion, that the Elephants have ſome knowledge, and make ſome uſe thereof, for they underſtand how to pluck out the Arrows, Darts, and Spears that are ſhot, or thrown at them, without benuming the wounded part, or doing it any damage, and this inſtinct nature freely beſtoweth on them, without being otherwayes taught.

All which being deeply conſidered by that Greek Philoſopher *Herophite*, cauſed him ſadly to complaine, of the low and miſerable condition of man, who in reallity was made Lord of all the Creatures, yet in many things is forc'd to be ſeemingly prentice to ſome of the

moſt depicable of Animals; Wilt thou ſee, ſaith he, the truth hereof, the Swallowes taught him how to frame and build houſes, behold the art they uſe in making their neſts, wherein to lay their Eggs, they put the ſtrongeſt materialls at the bottome for a foundation, and their uppermoſt are made thinner, and for within delicate ſoft things; and if in caſe they cannot finde out durt or clay for their fabricke, (as in many hot Countryes they cannot) then they repaire to ſome Brook, and dip themſelves till they are all over wet, they ſeek out a convenient ſort of earth, and mixing it with the water, make claye fit for their occaſions, with as perfect dexterity as the beſt Maſon; alſo they build their neſts round and not ſquare, inſimilitude to the ſpherial Globe, the better to defend them from ſtormes and tempeſts, and from the aſſaults and charmes of other birds, all which is a wonderfull and ſtrange architecture, and as certainly true as ſtrange.

But to proceed farther, what ſhall we ſay of that marvellous and ever to be admired ſpinning and weaving of the Spider, which taught women that act; nay thoſe that pretend moſt ſtill were her prentices, and even the fowlers learnt their art, and fiſhermen to make their nets of them; but their is a veſt different betwixt the workes of man and theſe creatures, whoſe webs are made ſo pure, as there is not

the

the leaſt knot appeares, nor one thrid bigger then another, and all comes out of the ſmall body of the female, for its ſhe only that ſpins, and makes the web alone, ſhe is like the good houſwife ſtayes at home, whileſt the Male, like a carefull Husband employes himſelfe in catching flies, and to maintaine himſelfe and mate, he ſeldome leaves his ſtanding, but is waiting for the Prey that ſhall fall into his Net; and many times though his body be no bigger then a Pea, he catcheth in his toyles great flyes, ſmall lizards; he alſo obſerves his times and ſeaſons in his gain, as if he underſtood a little of Aſtrology, for he doth not waite as we do for fair weather, but rather when it it is moſt cloudy his ſport is beſt, by which many times he would Prognoſticate raine to us, for then he catcheth more cunningly and quicker, as *Ariſtotle* expreſſeth in his Book of Animals. Now tell me ſinceerly, Gentle Reader, who would not wonder at that kind of ſupernaturall induſtrie, of that Raven which *Pliny* avers he had ſeen in *Aſia*, being much vexed and greived for want of water, and not finding any, but at the bottom of a Bucket hanging in a well, which was ſo little in quantity that he could not reach to drinke thereof; at length he fetched ſo many ſtones and caſt into the Paile that the water roſe up ſo high as that he could come to ſatisfie his thirſt; after the ſame manner did a dog do, which was left alone

lone in a ſhip by the Mariners, that he might come to the oyle that was in the bottom of a Jarre, he caſt in many pemble ſtones and ſo purchaſed his will and eat it up; Who taught theſe Creatures this ſecret and who taught them this ſmall point of Philoſophy, that light things cannot remaine under heavie, but they get uppermoſt: And truly if we do but ſeriouſly conſider the weakneſſe of Mans underſtanding naturally, we ſhall find that the moſt deſpicable Creatures, even thoſe we dayly tread under foot, know in ſome ſenſe more then we do, that it may ſeeme there is ſome ſecret vertue is within them, by which they do ſo handſomely take advantage of us, as in prudence, ſtrength, courage, clemencie, rigour, nurture, knowledge and underſtanding which they have in and amongſt themſelves, as to deſire thoſe things that are good and uſefull and to avoide thoſe that are bad, to flee danger and as it were to make a jeſt or ſcoffe at mans underſtanding; they pretend to know, or do in ſome meaſure foreſee what is to come, they provide in the ſeaſons thoſe things that are convenient for their maintenance & ſuccor in time of need: All which and more being conſidered, contemplated, and diſputed amongſt many of the antient Phyloſophers, they boldly undertook, without any equivocating language, to perſwade all, that the anmials had ſome part of mans Reaſon placed in them.

Let

Let us now leave the Phyſick, Chirugery Architecture, and other Mechanick arts which I have not only proved are known by other Creatures, but that they have been Maſters inſtructing men therein; and we will ſeek out ſomthing that may ſeem more dilightfull and and pleaſant to content ſuch apetites as will not read other mens writings, unleſſe they find ſomthing of ſolace and pleaſure in them, or unleſſe they meet with ſome buzzing vanity to awaken their mindes thereto.

What Man is their that can be ſo dull witted, ſo ſlow an Ignoramus, or of ſo groſſe an apprehenſion; as not to admire, nay be almoſt at an extaſie in his ſenſes to hear the rare melody of the raviſhing Nightingale? who can but wonder to hear a voice ſo near to a mans, ſo ſweet, and ſo harmonious, to proceed out of ſo ſmall a compaſſe? and which is more to be admired is, that at ſome time he is ſo delighted *nay raviſhed* with his own ſongs; that to ſee him ſtrain, one would imagine each note would be his laſt breath, or as if his life would expire before his voice, and that with ſo much dexterity, that many times would make a man to think he had been taught by ſome great and skilfull Maſter in the ſcience of Muſick, ringing from a baſe to a meane, and ſo as his warbling Sonnet requires, raiſing his voice to ſuch a height, as is beyond mans imitation or reach; and being ſufficiently wearied with his own

chanting

chanting Language, after a ſmall pace he imitateth, and counterfeiteth his own voice, with ſuch an artificial harmonie, that thou wouldeſt not imagine but that it were ſome other bird that ſings his tune; and many times on a ſudain, he makes with his courtouſe art in his throat ſuch ſweet and malodious ſtreames of Muſick, that he himſelfe becomes aſtoniſhed with the delight of his ſweet ſounding voice; and gives not only admiration to men, but alſo to all other birds with his inchanting and bewitching tongue, cauſing them to ſtand mute in admiration, and ſomtimes forces them to a ſtriving which can beſt excell in the imitating, counterfeiting and ſtealing, the notes of his unparalel'd Muſick; and not contenting himſelfe with this; he proceeds further to the teaching his yong ones, inviting and provoking them with the harmony of his own voice, to imitate the ſame, inſtructing them, and giving them fully to underſtanding the notes to ſing, put into muſicall order, and to go through with them without any ſpace of taking breath; ſome long, others ſharp and ſhort, ſometimes turning and winding the whole ſtrains, other whiles making pauſes or reſts, with minnums crochets ſudenly changing to a teill, then moderating his voice, and as it were in an inſtant changing it into ſo many and divers guyſes, that its impoſſible for any art of man to imitate let him ſtudy and uſe the beſt endeavours he

can.

can. *Ariſtophenes* in the Comedy o fthe ſinging of the birds in generall, never could arive to counterfeit this, by reaſon of which and *Democritus* having many yeares heard the chanting melody of a Nightingale, publiquely confeſſed, that the Swans and Nightingales, were the maſters that taught men the harmonious ſcience of Muſick, and that all the moſt raviſhing paſſage thereof, were ſtolen from the birds; the wiſe *Solomon* conſidering the advantage that other Creatures have of, or how far they do ſurpaſſe man in naturall underſtanding; ſends him to their Schools and Univerſity, ſaying in his Book of the *Proverbs* 30. *Chap.* 24. *ver.* there be four things which are little upon the earth, but they are exceeding wiſe; the Ants are a people not ſtrong, yet they prepare their meat in the ſummer; and the Conies are but a feeble folk, yet they make their houſes in the rockes; The Locuſts have no King, yet they go forth all of them by ſquadrons, or bands; The Spider worketh with her hands, and is in Kings Palaces.

Its an incredible thing to contemplate the Ants; the manner how they load themſelves and the meanes they uſe to get home with burdens heavier and of bigger bulke then themſelves; and that with admired care, labour and diligence; with what ſtrange cunning, they bite off the ends of the grains of wheat before they

lay

lay them up in their ſtore-houſes, that it ſhould not grow nor rot; but their natural underſtanding reaches further yet, and it cannot but be a pleaſure to behold them taking out their proviſions to dry it after a ſoaking ſhower; as alſo to conſider, their art in making their little vaults, which is worth our admiration, they make not the entrance thereof ſtreight but crooked, with two or three ſeverall ways, that other ſmall creatures may not come to gueſs at, nor come to know the fabrick or true paſſages of their little caves, they enter by winding and turning paths which doth cauſe the others to looſe their way and conducts themſelves to three principle (and for their uſe larg) rooms, in the one of which they dreſſe their meat, and eat, this ſerves them inſtead of a Royal Palace, to delight themſelves in; the ſecond is their grannary, wherein their proviſion for the whole year is laid; and the third as *Plutarch* notes, ſerves them for a vault, or a place to bury their dead; for it is certain, as moſt of the natural Philoſophers have found experimentally, that they do make pompious exequies for thoſe that die being a thing as hath taught them, is right due to the dead; not without good ground did that wiſe King *Solomon*, then ſend us to the Ants and the Conies; in which we ſee the wonders of God, that in ſo ſmall creatures ſhould palpably apeare ſuch parties of vertue (as I may ſay) and

that

that from ſuch weak and deſpicable animals we ſhould be taught ſuch difficult leſſons as, that we ſhould flye from idleneſs, which is the Mother and cheriſher of all vices; which they ſtrictly obſerved in the primitive Church, for every one was commanded to live by his own labour, and men durſt not be laſie, nor evilly, fooliſhly, or unprofitably to ſpend their Eſtates; The like was ſtrictly obſerved by the antient Romans, as *Cicero* that Father of Eloquence relates, in the Book that he writes of the Laws of that Commonwealth, in which he affirms, that no Roman durſt go in the ſtreets, unleſs he had with him ſome ſignal Inſtrument, whereby to demonſtrate his calling or trade; and to give to underſtand, that he lived of his own labour, and eat not of the ſweat of another mans brows; therefore the Conſulls had conſtantly carryed before them a battel-ax; their Prieſts did wear on their heads a things much like a womans vail; the Tribune bore in their hands a Mace; The Fencers a Sword; The Taylor a pair of Shears; The Smiths a Hammer; The Oratours a Book; not permitting that thoſe Men that were Maſters of the Arts and Sciences, ſhould be the Servants of vices. If we do but judicioully conſider the Creatures of God, we ſhall find that amongſt them all; Men only delights in Idleneſs, though we plainly ſee that God impoſes moſt labour on his moſt excellent Creatures

tures: The Sun never ceaseth running his course from East to West, the Moon never stands at a stay, the Heavens continually move, nor any of the Planets do enjoy a moment of repose, the Air ever is passing to and fro; The Seas, Rivers, and Fountaines, never cease running, ebbing, or flowing; the Earth, though a solid body, yet never is at rest, some time producing grasse, then Plants, then fruits for the maintainance of Man, and Beast, so that in summer we find nature never is idle, but some time producing, other whiles corrupting, then altering and then preserving things being incessantly active. In conclusion, Gentle Reader, thou mayst believe that there is no disease can be more pestiferous, and contagious for a Commonwealth, then is this grand Vice of Idleness for it occasions the inventing of all mischeifes, evill expences of time and estates, and of wicked delights, which tend to the utter destruction of men; so that we cannot but judge such persons more miserable then the bruit beasts, who are profitable to us, and labour for us; as the Oxen, who give their hides to shoo us, their flesh to feed us, & their strength to til the ground for us; the innocent sheep yeelds her wool to cloath us, and her flesh to feed us; but man is void of so much good: I mean, the vitious idle person, is proffitable for nothing, nor is servicable in any thing, but to offend his

God

God, ſcandalize his Neighbour, eat of the ſweat of other mens brow, devoure the Bread that others have laboured for, to defloure Virgins, and diſhonour women, the thing above written being conſidered we may eaſily beheld with what a large bounty nature hath enriched the bruit creatures, and more eſpecially contemplating the plauſible and coſtomary maner of their regulated & orderly living, the well governed republikes that is amongſt many of them, their juſt and wholſome Lawes, ſo well obſerved by all, conſtraineth us to confeſs that we are forced to imitate to obſerve, and order many things as they do, tell me what man is their ſo cruel and blood thirſty that will not in ſome meaſure, moderate and appeaſe his implacable ire, and deſire of revengea where he ſhall conſider that there is no beaſt, how brutiſh and fearce ſoever they be that will, deſtroy, hurt, or cruelly exſecute thoſe of their own kind; alſo tell me what Son is their that can be ſo cruel ungratefull, and forgetfull of his parents in occaſions as not to be moved, with yerning bowels of compaſſionate pitty, when he ſhall think upon the ſtorkes, how they feed nourith, and cheriſh, their aged parents, ſerving and bringing them food, in acknowledgment of that great care they had of them when they were young, in bringing them up; *Elianꝰ* addes a further ſtrange ſtory and more difficult to be

lieved, then the former, the love of the young Storks to their aged Parents, that if they have not any substance ready at hand, being upon a case of necessity; they force themselves to turn up what they eat the day before, that the old ones may supply their present needes, and not dye by their neglect for want of nourishment, whilst the young ones go abroad to provide more; or what father or mother is their that shall be so cruell, or pittyless, to destroy, evil treat, or kill their young Children? when they shall but consider, the experienc'd story of the Dolphin; who is so diligently carefull, and so exceedingly affectionate to her young ones, that if any Fishermen chance to take any one of them, she will not depart from about that mans boat, but continually follow him night and day, till he enter into harbour, as if she had rather be taken her selfe, then leave her young one. The like is storyed of another fish called in some places Glaucus, a fish not so commonly known, nor so familiar and friendly to man as the Dolphin is, yet is as careful to preserve and defend her yong ones, for when she sees a man, or any other creature, that may be any way destructive or prejudiciall to them, she swallowes them alive, and swimes with them to a place of security, where she turnes them out again, without the least hurt to them; it seems to be an incredible thing, that such a height of naturall afection should harbour in this creature

ture who had rather force nature, and put her ſelfe to ſuffer, then that her young ſhould receive the leaſt detriment.

Who is he that ſhall not endeavour to the uttermoſt patiently to undergo poverty, or any other affliction that ſhall come upon him, if he do but conſider the Tuttle, a kind of fiſh with many legs, who when he is in extremity of hunger, and can procure no ſubſtance, layeth hold upon ſome of his legs and eats them, knowing that they will grow out again, even as mans proſperity doth commonly after adverſity?

Though death be terrible, and of all things moſt terrible to nature; yet what man is their ſo faint hearted, fearfull, and cowardly, as not to recover ſome courage, when he ſhall contemplate the Swan, who when it finds death to approach, ſings with extraordiuary harmonious melody, and yet entertaines no hope of a better life? there is no father that can be ſo cruell, barbarous, and contrary to the Law of nature, that would take away all from ſome of his children to give to others, thereby to make an extraordinary unequal deviſion, if he did but conſider the order and manner how the Swallowes proceed in bringing up and providing for their young ones, the which (as *Eliano* declares in the Greek hiſtory which he wrote concerning the living creatures) do obſerve a certain juſtice and equality in feeding

them, by deviding and distributing to each their proportion; and not only so, but because they cannot bring to the nest all thats needfull at once, but are forced to go severall times, and not to pervert the order observed by them they first feed that which was hatched first then the second then the third, and so along to each according to its birth and right of priority, for which cause an *Indian* Philosopher called *Diphilo* after he had experimentally with great attention contemplated the politick proceeding of this small bird, in feeding and bringing up her yong ones, said, *Nature* had planted in the hearts of the creatures certain lawes; which might be patternes and examples for men to live uprightly, and politickly to govern the transactions of their lives.

Is their any man so stupid or dull as not to draw some prudentiall doctrine for his instruction, from the actions of the Cuckow, which is the wisest of all the birds, although commonly amongst the people its taken for an infamous traytor, and we all sooffe at any cunning in it or any good example from it, the which with the understanding wherewith nature hath endoed her, knowing that by reason of her extraordinary frigid constitution; she cannot hatch her Egges; seekes out the places where other birds build their nests and lay their Egges, that she may lay hers amongst them; and the other birds hatche and bring them

them up as their own; which may be in some respect, a cleer example for parents, in bringing up and despoſing of their children, when they have ſo many that they cannot tell how to maintain them, by putting them to trades, or to ſerve ſome great men; where by their labour in the ſummer of youth, they may provide ſuffitient to maintain the cold winter of age, which (if any) is the only time of reſt in all mans life;

What ſervant is there, that can be negligent careleſs, and idle, in his Maſters ſervice, if he do ſeriously conſider the noble and generous ſpirit that is contained in the heart of a Horſe; doth he not employ his whole fortitude in his maſters ſervice, and ſtrive with his ſwifteſt abilities to give his owner content; the horſe (as all the natural Philoſophers hold) is of ſo grand courage of ſpirit, that he had rather dye, nay, (if he had them) looſe a thouſand lives, then deſert his maſter in any eminent danger; but with a ſtrange and apparent vehemencie of deſire ſtrives prodigally to ſpend his life for his maſter; his naturall and noble courage is ſuch that he will ruſh like lightning into the battail and caſt down, kill, and deſtroy any Souldiers that ſhall withſtand him, leape over hedges, ditches, and trenches, clime up inacceſſible (to imagination) cragie Rockes, and fortifications; and to conclude he will not leave thoſe toilſome labours, untill his rider remains

victorious, and enjoyes the end of his desire; but men cannot draw so exact an example from Horses, to be trusty and loyal, as may be produced by a more familiar and hourely experiment of Dogs, which do not only know their masters, but fawn upon, serve, strive to please and accompany them where ever they go, they know them amongst many men, and will find them out, and are jealous and vext if they see their masters make much of any other Dogs; and they are so trusty that they will rather lose their lives, then their owner shall receive any damage either in person or goods. For confirmation of which, I shall only insert here one example, which *Plutarh* and many others, both Greek and Latine Authors (worthy to be credited) do relate, which may sufficiently serve, not only for admiration of all men, but for a terror to all cruell and bloodthirsty Homicides, and such as set little esteem of the life of a man, the which is so abhorred, and abominated by the Omnipotent God, that he doth many times permit that the bruit beast shall be executors of his divine justice; and not only so, but seachers out of Homicides, as will evedently appear by the ensuing story: All the antient Historians of animals, do make mention of a King called *Phyrrus*, the which marching one day in the head of his Army, casually found in the way a Dog; waiting upon (nay rather) defending and keeping the dead

dead body of his Maſter; the King cauſing a ſtop to be made to behold this ſo ſtrange and loyal a ſpectacle, it was declared to him by a plowman of that Country, that the Dog had been there three dayes; without eating, drinking or moving from the place; as if he had been obliged not to forſake the Corps, ſuch was his love; upon which the King commanded the body to be buryed; and that the Dog ſhould be maintained with a conſtant allowance in his own family, as long as he lived, in teſtimony of that love, and fidelity he had ſhewed to his maſter, and few dayes after, it was commanded to ſearch out for the murtherers which were not to be found at that time; but it hapned a litttle after, that the Captains of the Army were to make muſter of their ſouldiers, and the King would have them to paſſe before him, that he might view their furniture and arms; the Dog aformentioned, after his maſter was inter'd, did continually wait upon the Royal Perſon, was preſent at the time of the ſouldiers paſſing by; being in appearance very ſad, which he demonſtrated by hanging down his head; being very quiet, untill he eſpied thoſe that had ſlain his maſter; there he with an earneſt, and violent furie began to bark and ſet upon them, deſiring to pull them in peeces, and withall, he expreſed terrible howlings, turning himſelf from one ſide to another and ſometimes towards King *Phyrrus*, ſtedfaſtly

beholding him as if he demanded; favour, and juſtice, for which reaſon, the King, and thoſe about him were very ſuſpitious, that theſe men had been the murtherers; and were impriſoned only upon this ſuſpition; who after by rigourous torments they were ſtrictly examined confeſſed the fact, and received puniſhment due to their fault; which certainly appears to be a wonder; yet ſets forth to us that the judgements of God are juſt; and that he abhors, and abominates murtherers and ſuch as make light of ſheding of humane blood; God can and often doth make uſe of dumb Creatures to bring to light *Homicides* and execute his juſtice upon them; I could eaſily produce very many examples of this kind out of the Hiſtories both eccleſiaſtical and profane to demonſtrate evedently; that conſidering the Creatures, there is in many of them a ſort of harmony both morall, as well as of naturall Philoſophy; which is obſerved by their good cuſtomes, and well ordered lives according to the dictates of nature, their juſtice, temporance courage, their Government as in private families, and their adminiſtration of juſtice and power in their little commonwealths their continencie, and moderation in the wars of nature, and other parts of virtue with which they exerciſe themſelves; ſeriouſly if every man did but with care diligently conſider theſe things he would put his hand into his boſome,

boſm, heartily and truly examine his own being by nature, and his own conſcience within, and look upon the great advantage that Animals have of him in many things; he ſhall thereby come to know more clearly his own miſery and vileneſs: Alſo to ſee his lamentable, and to be pitied transformation from his being, how much he is degenerated and fallen from his Original Excellency and Dignity; alſo, when he ſhall come to underſtand, that he who was created Lord and chief of the Creatures, is become in many reſpects inferior to them, he will abhor his paſſed wicked life, and earneſtly ſtrive to go beyond them in vertue and piety, as much as he exceeds them in honor and dignity: Becauſe the Scribes and Phariſees did not do thus, our bleſſed Saviour Jeſus Chriſt calls them, *Sons of perdition*; and the Prophet *Iſaiah*, to put the Iſraelites in mind of their neglect of pious lives, and their extreme ingratitude towards their God, gives them an example of the Ox and the Aſs, that know their Maſters crib, but *Iſrael* doth not know theis God; *Iſrael* doth not conſider: The like our Saviour ſeems to imply in that ſtory of the Swine, into which that Legion of Devils entred by his commiſſion; conſequently to teach us, that thoſe which ſpend and conſume tyeir precious time in ſerving of vices and yitious delights, as many ſlothful men and

gluttons

gluttons do, who ſpend their lives like Swine; what can ſuch expect to come to in the end, but to be a ſpoil to Satan, and to appear as Trophiees of his Victories at the laſt day. And truly it is a juſt thing, that thoſe which might have been a dwelling-place for God, and a habitation for his holy Spirit, and would not; but rather deſpiſed and refuſed his moſt gracious favours, and the like, that ſuch ſhould be a habitation for Devils: Such Swine are thoſe (which at this day) do make it their glory, their happinneſs, and their Paradiſe in this World, to procure their eaſe, and vicious felicity; ſuch as do mask and diſſemble their ſinful vices under ſo cloſe a cover, that they are continually ſuſpicious that they ſhould come to light, and they themſelves thereby ſhould loſe their Temporal goods, their Offices, their Honors, Dignities and Preferments, if it ſhould be ſuſpected that they were guilty of any enormity, or carnal delight. Such Swine are thoſe flattering and fawning people, who ſpend their lives, masking and giving a different hew to vice, and cheating Princes and great Lords, who underſtand no other trade, but how to hide the deformed face of vice from their Kings or Lords; that underſtanding no better, he might not go out from the limits of wickedneſs, that they may enjoy the fruits of his extravagant expences,

and

and feaſt upon his irregular liberality. The firſt Article of the faith of theſe men, is, *That their is no other God but their belly*; for all their appetites and deſigns are plotted, meerly to delight their ungodly corps, giving themſelves to carnal delights: Their Religion and Faith is converted into carnal liberty; the Law of Chriſt they wiſh not, neither do they love it; his Commands they think are full of prickles, and very rugged, hard, weighty, and very ſharp they do appear to ſuch delicate palates; ſooth'd up in vices and ſoft couches; they will by no means drink of our Saviour cup: *This wine* (ſay they) *is too bitter which thou giveſt us here.* O Lord, what an evill Breviary doth their expreſsion appear to be, to any good Chriſtian! They would have a Jeſus Chriſt cloathed with ſoft velvet, and more delicate, ſoft and amorous, if it could be procured: They are like our Preſsbyterians, who being onely the fag end indeed of *Geneva* Calvaniſts, would have a King; But how? He muſt be according to their fond humors, or elſe a Commonwealth for them: Our vicious flatterrers will have none of S. *John Baptiſts* ridged and rough way of living; his courſe garment doth not pleaſe their palates: No, no, they ſeek for entertainment in the Courts of Kings and Princes of the Earth, all their employment is to

ſeek

ſeek their own pleaſures and delights; this is the greateſt of their cares, and for this they watch night and day; and to obtain this their deſire, they employ all their prudence and induſtry: But in vain do theſe men labour and vex their ſpirits, to put a gloſs or cover upon their pernicious ways and counſels; but let them look to it, there will come a day, in which all things ſhall be clearly diſcovered before God, that all the World may ſee and know them: This the Royal Prophet *David* underſtood, when he ſaid, *Whither can I go to hide my ſelf from thee, O Lord? or whither ſhall I fly from thy ſight? If I ſoar up to Heaven, thou art there; if I go down to Hell, there ſhall thy hand finde me out; if I take the wings of the morning, and fly from Eaſt to Weſt, thou canſt eaſily overtake me:* If I ſhould hide, cover and wrap my ſelf up in nights obſcurity, the greateſt darkneſs is light to thee: He that made the hearing, and gave being to thy ſight; can he want hearing and ſight? So that for concluſion, What a terrible abomination is it to ſee, that Man onely, who is the moſt vile, wretched and invalid Worm that moves upon the earth (except his hope of an eternal bliſs:) I ſay, that he which is the moſt miſerable of all creatures, ſhould dare to violate the Laws of Nature, ſeldom or never keeping within compaſs, as other Creatures do,

with

with moderation; nay further, he is ſo audacious and ſhameleſs, that he will aſſay to ſtand at defiance with the Great God of Nature, and riſe up in Rebellion againſt him, who when he pleaſes, can caſt him into that Bottomleſs Pit, whence there is no Redemption: Who can but be aſtoniwed at thy fantaſtical pride and preſumption, O thou fragil and inconſiderate man, that thou alone of all other creatures, dareſt reſiſt thy God, who is glorified, and ever adored by Heaven and Earth, Stars, Planets, and Elements, Angels, Beaſts and Devils; therefore be not ſo obdurate, O man.

THE

The Second

BOOK

OF THE

Theatre of the World.

Wherein is discovered,

The miseries in all estates of Mankinde, from his first forming in the womb of his Mother, to his retiring into the womb of the Earth, the Grave.

WE have in the first Book treated of Mans condition, as he is compared with other Creatures; and shewed, he hath not onely no cause wherefore to wax arrogant, extol or set a higher esteem of himself then they, but that he is in many things more useless and unprofitable then they. And now having laid this shallow foundation, and commenced, as in a foul Copy, to draw out a Tract of his miseries;

miſeries; it is con enient for proſecuting our Diſcourſe, to enter more deeply into this matter, by continuing this ſad and Tragical diſcourſe of the miſeries of the life of Man: Firſt looking upon his beginning and original generation; and going on diſcourſing of all his ſeveral ages, and particular paſſages of his life, until we conduct him to his grave, where all troubles are ended.

And firſt let us conſider the matter of which he is engendred; Is it, think you, any thing elſe but a kinde of filthineſs and corruption? and the place of its conception, what is it but like a foul and loathſome priſon? all the time that he continues in the belly of his Mother, what is he, but like a little lump of fleſh without knowledge, or being?

After this manner is the original of mans being: When the Mother hath received and retained thoſe two different ſeeds in her body, which by a natural heat is compacted, there encreaſes a teuder skin over the ſame, much like to that which thou ſhalt finde in an egg that is half boiled; ſo that it appears more like an egg that is addle (or like an untimely birth, then any other thing;) ſome few days after, the blood doth mixe with the vitals, which being joyned, they begin to boil the faſter; and from this ſeething heat is produced, three ſmall ſwellings or ſilings;

of

of the which afterwards are formed the three principal parts of the body, and the chiefeſt pieces of harneſs that adorn this proud Creature Man, which are the Liver, the Heart, and the brain; which laſt, is the moſt excellent part of this Ediſice, the ſcituation and abode of all the offices belonging to the body, and the true fountain from whence flows thoſe five waiting-Gentlemen that attend in this Palace, upon thoſe faculties of Underſtanding, Wit, and Memory; it is the true Regiſter of Reaſon; and if conſequently we ſhould conſider the order of the Creation, of the other parts of the body, how and when they are formed and faſhioned; and how the Creature, being in the Mothers belly, begins to evacuate a kinde of urine, thorow thoſe ſmall pores of the navel; and how the ſaid urine is evacuated into another ſmall veſſel, a little divided from the Creature, whiah is ordained by Nature for the ſaid purpoſe; alſo how it doth not make its digeſtion in the uſual part, for it doth not eat nor receive its nutriment by the mouth; nor doth the ſtomack, or the place of digeſtion, exerciſe their duties as yet; by which means, the guts receive no excrement: Alſo, the firſt ſix days it is like curdled milk, the next nine it appears like blood, the other twelve it converts to a tender fleſh; and in the eighteen days following,

ing, the ſoul (or a kinde of living breath) is infuſed into it: If Reader, thou doſt but ſeriouſly ruminate upon the foregoing deſcription of the *Principium* of man by Nature; where ſhall I finde ſuch a Diamantine heat, that will not break out into the height of ſorrowful expreſſions, to behold a thing ſo miſerable, a ſpectacle ſo ſtrange and grievous? Its very little what we have yet ſaid, if we make a neerer approach to conſider mans frailty, if we make a farther entrance in contemplation into what follows concerning his condition, who can but be aſtoniſh'd to conſider by what ſtrange ways it is nouriſhed in the Womb, by what exquiſite means the ſuſtenance is conveyed into it, becauſe it cannot receive it at the mouth: Alſo if we do but ſeriouſly look into the feeble, weak, and tender condition of it there; if thou doeſt but in the leaſt joſtle or ſtrike the Mother, or doth extinguiſh (as ſome hold) a Light before her, the Creature ſuddenly ſtiffles and dies, meerly with the ſcent of that ſtinking vapour; all which was conſidered by *Pliny*, where bewailing the miſeries and calamities of Humane frailty, he ſayes; Though I am much perplexed with ſorrow, yet am more poſſeſſed with ſhame then grief, when I contemplate the frail debt and contemptible Original of the ſtatelieſt and proudeſt of all Creatures, that many times putting

out a Candle before the Mother, the foul ſmoak thereof ſhould cauſe her to miſcarry, but being come to ſome Riper perfection in the Mothers Belly, do but conſider with me what delicate viands Nature hath provided for its ſuſtenance.

If the manner of the Creation of it was a wonder to us, a thing of greater admiration, will its food and means of maintenance repreſent to our contemplation? Is it not ſtrange that it is maintained and fed with that monſtrous blood, which the Mother ſhould purge out every Moneth, which is a ſort of Food ſo deteſtable and noiſome, that I am troubled and even aſhamed to declare it, although the Phyloſophers and Phyſitians that write concerning theſe ſecrets of Nature do expreſs it: Thoſe that are curious and deſirous to underſtand theſe things, let them read *Pliny*'s *Natural Hiſtory*; and there they will finde what many others have written hereof before him. But to return to our purpoſe:

After the Creature hath eaten and maintained it ſelf a long time with that kind of Venemous ſuſtenance, and is arrived to more then fitting, and to a reaſonable bulk of body, having need of more Food to maintain it, and not being able by the Navel to receive ſo much ſuſtenance as Nature requires, it turns it ſelf with a great violence to ſeek out for maintenance; and with tumbling this way and

that

that way, it breaks all thoſe tender mantles and thin skins with which it was till then enclo ſed: But the Mother not being able to ſuffer the dangerous pangs that proceeds from this, would not wi ingly retain within her Body ſo troubleſome a Gueſs, ſtrives to turn it out, and opens her body as much as is poſſible, by which paſſage the Creature craving an Air, ſtrives to get to it, and overturns it ſelf towards the out-let of the Womb, and ſo enters into the light of this World, but not without grievous throws and pangs, and ſufficient ſhrieks and groans of the poor Mother, and not without danger, toil, and ſome hurt to the tender body of the Infants; and in the time of the nine Moneths what griefs, what anguiſhes, and ſorrowes do many Mothers feel? which the Creature cauſeth, and without making any long ſtories of many Women, who being with Child looſe their ſtomacks, and cannot eat or digeſt their food, but are poſſeſſed with divers ſtrange appetites and longings, ſome of which (for Example) have deſired to eat humane Fleſh, coveting to eat the meat out of their Husbands mouths, and the like; which many times hath cauſed men to flie, and abſent themſelves from home.

Many Hiſtories are full of Example of this Nature; others again, are extream deſirous to feed upon Aſhes, Coals, Cinders, and the

like; according to the quantity of ill and corrupted Humours which are predominant in their bodies.

Furthermore, with what pangs and tortures many times are the ſad Mothers perplexed? And in what hazard do they ſee themſelves when they come to the bringing forth of the Infants. Some come with their Armes formoſt, others with their Feet, others with their Knees, and others come athwart, or double: But what is worſe and moſt ſad and woful, is a thing which cannot well be expreſſed without terror both to the Speaker, (or Writer) and the Hearer; which is, That ſometimes there is a neceſſity to ſend for Phyſitians and Chirurgeons inſtead of Midwives, to tair, diſmember, and cut in pieces the Creatures, to get them out of the Mothers body to ſave her life; and too often its of neceſſity to cut up and anotomize the poor innocent Mother with ſeveral inſtruments, to beat and ſtir the body to get out the tender Frut: Some Humane Creatures are born ſougly, and prodigiouſly unſhapen, that they ſeem rather to be abominable Monſters then Men, others are produced with two Heads and four Leggs, as one was ſo born in *Paris* at the time the learned Author was compoſing this Treatiſe. Some Twins have been brought forth that have cleaved, and been joyned together, as it was ſeen in *France*, two

Fe-

Females joyned fast to each other by the Shoulders, one of the which (after they had lived together some time) died, and after made a putrifaction in the other, and caused its death.

Polidorus writes, That little before *Hanibal* went and joyned Forces with *Marcello*, there was a Woman delivered of a Child with a Head like an Elephant, and another was born with four feet like a Beast.

The Modern Historians write to this purpose, That in the Year one thousand five hundred and eighteen, a *Roman* Curtezan was delivered of a Creature, one half like a Dog and the other half like a Man.

All that have undertaken to write the Histories of the *Indies*, do affirm; That there are at this day many that bear the shape of half Men and half Beasts, occasioned by that hateful, bruitish, beastiality, that raigns amongst those people, who take delight in committing such execrable Vices: Others again are born Blinde, Deaf, Dumb, Maimed, Lame, and some wanting a Member; for which the Relations are sorry, the Mothers ill spoken of, and the Fathers ashamed; so that if we do but with attention consider the many and sad casualties and miseries that attead our Births, we shall finde the old Proverb to be very true, *That our Mothers do conceive us in filthy loathsomness, bring us forth*

in grief and sorrow, and do nourish and educate us with great pains and care.

This is the first Scene, or Act, in the Tragedy of our Humane Life: Here you have seen what Government and Order it naturally observes, being enclosed in the Prison of the Mothers Womb. Now let us contemplate a little.

What can man be compared to after he is gotten out of this close Prison, and put upon firm ground? Truly I can fancy him like nothing so much as a Worm that creeps out of a Dung-hill: Oh what a gentle habit he brings to make his first entrance into the World; also to cover this stately Fabrick, and to grace his pompuous entrance; what necessary Garment think ye doth he bring with him? no other but the filth and blood, with which he comes covered and bathed all over, which is nothing else but a lively representation to us of that Original sin with which the Child is bespotted, as holy Scripture teaches us: O sad and weighty necessity; O miserable and deplorable condition; O what a sorrowful and pitiful shame is this, that before this creature hath sinned, or is in a capacity actually to offend, that it should be bound with the shame of Original corruption, and be a bond-slave to Satan, and be subject to evil before it knowes how to do ill. All this proceeds from that Fruit which was so fair to the Eye, sweet

to

to the taſte, but bitter in effect to our fore-fathers: Or from that cluſter of bitter Grapes which the Prophet *Jeremiah* ſpeaks of, That the Fathers have eaten bitter Grapes and the Childrens teeth are ſet on edge; *A bitter Fruit indeed!*

What is the firſt muſical note that he expreſſes at his firſt coming into the World? What are they but cries, tears, ſighs, ſobs, and groans, which are certain Meſſengers, Diſcoverers, and Fore-tellers of the calamities which afterwards he is to undergoe, the which he not being able to expreſs in words, endeavours to put us in minde of them with weeping tears.

All the Emperors, Monarchs, Princes, and great Lords which commands the World, and turns it upſide down at their pleaſures; theſe at their birth ſing the ſame Song, are ſubject to the ſame frail condition.

The leaſt Creature that Nature produces, ſo ſoon as they be born begin to creep about, and ſeek out for proviſions and neceſſaries to maintain life. The Chicken ſo ſoon as it gets out of the ſhell, findes it ſelf free of that encloſure, there's no ſuch need of waſhing and cleanſing as there is of man, it preſently runs after the Hen, underſtands when ſhe calls, and begins to pick and eat, it flies, and fears the Kite, although it never received nor ſaw any hurt by him, but meerly by inſtinct of Na-

ture it knowes to avoid danger; now do but conſider and contemplate man when he is firſt born, and he will appear to be like a monſtrous lump of Fleſh, which many other Creatures might eaſily devour, he not having any ſtrength or power to move or defend himſelf, he would die with hunger, not being able to take the Breaſt, but would as ſoon ſuck a ſweetned poyſonous potion as that, and would as ſoon take red fire hot Iron in his hand as any eatable thing, not being of capacity to know good from evil: If thou leaveſt him in the Cradle, there will he neſtle in his own Dung, and batten in his own Urine, not being able to caſt thoſe Natural excrements from him, nor cleanſe himſelf, as the leaſt of all other animals can do.

Theſe are the ſweets and odiferous ſcents, with which Nature doth perfume man, with ſuch ſort of ſtuffe doth ſhe perfume and adorn this little room, wherein is contained ſo much preſumption and haughtineſs of ſpirit, that he eſteems himſelf to be ſo valiant and ſtrong, as if he deſerved to be Lord of all the other Creatures, when many of them are more valiant and ſtronger then he: But let's trace his farther progreſs.

After he is lanched forth into this Gulf of miſeries and ſorrowes, how its needful to ſuckle him, and give him Food to maintain life? for if they do not give it him he knowes not

not where to finde it. This care is to be the Mothers; for this reaſon Nature hath given them 2 Breaſts like two ſmall round Gourds, proper places and fit, to contain the Milk for the ſuſtenance of their Children; but how many Mothers are there at this day, (if the truth were ſpoken) who are contented and think they have done too much for their Children by bringing them forth onely, and that many times Abortives, and ouſt out from their Entrails, and are preſently ſent out to ſome Village to be nurſed, without either ſeeing or hearing of them at all, for which cauſe there is many times a poor Child ſent them inſtead of their own. Such Women do rather take pleaſure and contentment in a Foiſting-hound, or Lap-dog, and with much more ſhameleſs delight do they kiſs, hugge, and embrace it, then if it were their own natural Child, which they count a ſhame to feed, cleanſe, ſwathe, or take into their armes.

Moſt part of the other animals do not uſe this practice, nor are ſo unnatural to their young ones; they never commit them to any other, although they have never ſo many, but are a continual ſhield of defence and protection to them, for they will not forſake them until they ſee them of ſufficient ſtrength and capacity to guide for the preſent, and defend themſelves from danger: And which is more ſtrange, there is often ſtrifes, debates, and emu-

emulacions betwixt the Males and Females which ſhall do moſt for them: The truth of which hath not onely been experimentally demonſtrated in the Apes, but more in the Beares, a ſort of cruel, fierce, and ravenous Beaſts, which love their young ones ſo much, that they doe not onely content themſelves with cockering and giving them the teats, but ſeeing that they are caſt out without any form or ſhape, they labour with a wearieſome toil, continually licking them until they have brought them to a Natural figure or likeneſs.

Alſo the Birds, although they have many times 5, 6, or a dozen under their Wings, poſſeſs no Gainers of Corn, yield no Milk, nor have any ſtore laid up to feed them, yet they never leave nor forſake them, but finde out new wayes, force ſtrength out of weakneſs, and act as far as nature hath taught them, that they may comply with Natures obligation, and hatch and bring up their young ones: But where can we finde a better or more ſollide reaſon of humane miſery? then this, That the poor Wretch is no ſooner born, but he is deprived of that which of juſt right doth belong unto him, and Nature hath provided for him: He is forced to ſuck the Milk of a ſtrange perſon; and often, if it be a cheap Nurſe, they do not look whether ſhe be crooked, maimed, or lame, or whether ſhe be infected

fected with any foul vice or infirmity, either in body or condition, from the which they receive ſo much prejudice and hurt, that it were far better they ſhould be brought up in the Deſart, then come into the hands of ſuch Nurſes? and if it were onely the body that received this damage, it would not be half ſo bad; it's not that onely that's intereſted, ſpoiled, and hindered, as formerly it was ſeen in *Titus* the Son of *Veſpatian* the Emperor, and many others, who being brought up and ſuckled by an infirm Nurſe, paſſed the few dayes of his life in a weak, ſickly, and unfortunate condition, as *Lapriadus* writes.

But all this is nothing in compariſon of the detriment and prejudice the Soul receives from that evil Character which is ſtamped therein, by the lewd breeding and the wicked life of the Nurſe.

Dion a *Greek Hiſtorian*, in the life of *Cayus Caligula* the third Emperor of *Rome*, writes, That they did not impute to his Parents the wicked, infamous, and miſchievous Nature of this lewd and blood-thirſty Emperor, becauſe it was certainly known he had ſuckt it with the Milk: For the Nurſe that gave him ſuck was of a wicked and cruel diſpoſition by nature, and had a cuſtome to dip her Niple in blood, and then give the Child the Teat; from which he commenced to be ſuch an inhumane and appetitious glutton as to eat

mens blood; for afterwards he not ſatisfying himſelf with continual Deaths, Woundings, and Wicked Actions, which he committed, but would ſuck and lick the Swords and Daggers with which he had ſlain men. And farther:

Not being able to ſatisfie his wicked appetite with humane blood, he wiſhed, That there were no more Heads in the World but one, that he might take it off, and conſequently remain abſolute *Lord* of the whole World.

Is it not ſufficient then the great troubles and torments which the poor Creature hath ſuffered in the Womb of his Mother, but ye muſt provide new ſorrowes, add new afflictions to his miſery, as ſoon as he is born into the World; and that ſometimes for delicacy, or by ungrateful, hard-hearted, and unadviſed diſaffection of the Mothers, who unnaturally denying them their own Breaſts, expoſe them to more anger then they are aware of; for often Nurſes do either change them, or feed them with rotten, diſeaſed, and corrupted Milk, from whence it proceeds they come to live infirm, ſickly, and impotent, (as it hath been experimented by many learned Phyſitians,) and that with a full damage the poor Creatures, and infamy to the Mothers of them; for there is nothing more certain, that if the Nurſe be blear or ſquint Ey'd, the Creature will be ſo. This is not from the

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Here you ſee how the diſpoſitions and cuſtomes of Nurſes do work upon, nay are predominant over the weak natures of Children: If ſhe be given to drunkenneſs, ſo will it; if ſhe be infirm the like will it be, and if ſhe be bad the Creature often proves worſe: But ſuppoſe we have him in the tuition of a wakefull, wholeſome, and careful Nurſe, and he ſeems to be out of danger: O ſad and unfortunate animals, even then he ſeems to be moſt ſurrounded with troubles: I ſay, even then thou canſt not but conſider him moſt environed and encompaſſed with miſeries and calamities; with what labour and pains do the unfortunate Nurſes bring them up, many do burſt themſelves meerly with weeping and ſhrieking, inſomuch that they need no other larum to keep them from their quiet repoſe even at midnight, then what theſe do appear to be; others do ſtumble, fall, and catch wounds, not underſtanding, how nor which way;

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way; ſo that there remains hardly a joynt of the frail body, but hath received ſome detriment or maim, and if I ſhould take in hand to relate the infirmities, which very many poor creatures do naturally inherit from the loathſome and putrifactious diſeaſes of the Parents, it would be an endleſs work, as alſo if I ſhould begin to declare the multitude of toyes and fooleries they buſie and imploy themſelves within this their tender infancy: With what childiſh ſports do they ſpend their time, with continual pratling, running into the Water like a Frog, building little houſes of Clay, wallowing and drailing in the dirt, other whiles tumbling in the duſt, riding on a ſtick, coveting and riding the Ring, and galloping and changing Horſes, as if he were a Squire of the Stable Royal, often playing with, and following Dogs and Cats, grow ſuddenly angry, and is as ſoon pleaſed, will laugh with one, and cry with another, and that in a breathing while.

Who would ever think or believe that ſo vile and dejected a Creature, who is as it were overwhelmed with miſeries and calamities, and thereby in every ſore and ſad condition, ſhould change minde and forget himſelf ſo much, as to ſwell with pride, grow haughty, and vain-glorious, and that in a ſhort time, which conſideration being well pondred by that Tragick Poet *Euripedes*, cauſed him to

ſay,

ſay, That we ought to weep and lament at the Birth of a humane creature, for why? he is not born but to be poor, miſerable, naked, ſurcharged with ſorrowes and griefs, and then die.

Here ends all his ſighs, groans, and anguiſhes: Of what ſalidity is it for miſerable man to live? or what profit doth this unhappy Creature reap from the Worlds light: But a far better, more ſublime, and holy uſe, did that heavenly Prophet *Job* make of this conſideration when he was in that grievous conflict by Gods commiſſion, when he ſaid, *Job* 10. 9, 10, 11. *Remember (I beſeech thee) that thou haſte made me as the Clay, and wilt thou turn me into Duſt again: Haſte thou not poured me out as Milk, and curdled me like Cheeſe? Thou haſt cloathed me with Skin and Fleſh, and haſte fenced me with Bones and Sinews; thou haſte given me life and favour, and thy viſitation hath preſerved me.*

If that Prophet *Jeremias* out of pure compaſſion bewailed the miſerable eſtate of *Iſrael*, being Captive in *Babilon*: If *Anthiſes* lamented the deſtruction of the proud City of *Troy*, the Conſul *Marcello* the ruine of *Saxagoſa* in *Scicilia*, and *Saluſtrus* of his *Roman* Citizens; then it may be lawful for us, and we may very well with ſo many and ſo good ſurely lament and bewail the miſerable entrance that man makes into the Theatre of this World:

ſad

ſad and unprofitable gain, and dangerous converſe that meets within this life, and the ſad and deplorable end he makes at his death, the which being deeply contemplated by the Prophet *Eſaias*, he had rather been breathleſs and died in his Mothers belly, curſed the Breaſts that gave him ſuck, the knees that ſuſtained him ſucking.

For the ſame reaſon the Prophet *Jeremias* conſidering that man was made of the duſt of the Earth, conceived in ſin, born to ſorrow, and in the end to be food for Wormes, he wiſheth that his Mothers Womb had been his Grave, that it had been the Tomb on which his Epitaph had been written.

But let us now further conſider the excellent Anatomy that the holy Prophet JOB makes of Man, how he doth cloath and array him; alſo how he ſets him forth in his perfect Colours, ſaying; *Man that is born of a Woman is of few dayes, and full of trouble; he cometh up like a Flower, ſoon withers, and is like a ſhade, that never ſtayes in one being.*

Prithe Reader lets more ſeriouſly contemplate and conſider theſe words, and that without giving diſcontent to any man, leaving every one to the ſtrength of his own judgement and argument; yet that we may diſcern how all the Sentences and Sayings of the Heathen Phyloſophers are but a kinde of babling, compared with thoſe of the holy Spirit

Spirit of God; they are but a Dream; nay, a Scipher, in reſpect of the leaſt point of Grace which the Lord our God puts into the heart of man when he would have him to know and acknowledge his humble and low condition.

Man (ſayes he) that is born of a Woman, or the Son of a Woman: It may be theſe laſt Words may appear to be ſuperfluous, and that they were not fitly placed; but truly they are wiſely ſet down, and very ſignificantly do point at the frail *principium* of this proud Creature Man, for why? he is born of a Woman, and amongſt all the Creatures that God made, there is none ſo ſubject to miſeries and infirmities as they are, and eſpecially thoſe that are moſt fruitful: They ſeldome have a months quiet throughout the year, and that not without fears, terrours, cares, and continual tremblings.

Now after ſo miſerable and deplorable a beginning; if this life were long and healthy he could the better paſs it over: But *Job* ſaith preſently after (He is of few dayes, and thoſe full of miſery.) There are few creatures that have a life ſo ſhort as man, nor any ſo eaſily taken away, therefore what need inſtruments, Poyſons, Graves, and Swords, and the like, do but ſtop his breath for a ſhort time, and he will fall down dead, and lie like a Log of Wood, his life being onely an Airy

breath which inhabits the body, and quickly flieth away.

Theophraſtus and other ancient Phyloſophers, murmured againſt Nature, becauſe ſhe had given ſo large lives to the Harts, Ravens, and other animals, which ſerve for little in this World, and Man which is Emperor and King of all the Creatures, and abſolute Lord over them, his is but ſhort and brief, though he have honourable and cæleſtial imployments here; and what is worſe, ſhe clips and cuts from this ſhort life which is beſtowed upon him, a great part with Sleeps, Dreames, Angers, Cares, Troubles, Loſſes, and other misfortunes, which attend, moleſt, and abreviate this ſhort life, theſe our few dayes; and if we ſhould well caſt up and conſider the pains, labours, and troubles we undergo, the many anguiſhes and cares thereof, and how they waſte us and haſten us to our ends, we ſhall finde that few are the dayes of our ſorrowful Pilgrimage here, which brings us to the compariſon of which the Prophet makes of man with the ſhade.

What (ſayes he) is the ſhadow, but onely an appearance which deceives the ſight of man, a fancy, a figure without being or ſubſtance, the which ſometimes appears greater, ſometimes leſſer, even ſo is man, which ſometimes ſeems to be ſomething, and in effect

fect nothing; for when he is moſt elevated, moſt raiſed up, and at his higheſt, on a ſudden there is no more memory nor trace of him then of a ſhadow when night is come; it's with him as the Royal Prophet *David* ſayes, 37 *Pſalm* 35, 36. verſe. *I have ſeen the wicked Man in great power, and ſpreading himſelf like a green Bay Tree; yet he paſſed away, and loe he was not; yea, I ſaught him, but he could not be found, the Memory of wicked Men ſhall rot.*

Here thereto have we with as much brevity as poſſible could be, ſet forth through how many troubles, ſtormes, and ſhipwracks, miſerable Man paſſeth before he arriverh at the Haven of Youth, and gets out of the tuition of Nurſes, and from that Labyrinth of Childhood, in which he muſt be aſſiſted and looked after with ſo much care and diligence.

Let us now conſider and contemplate him being grown bigger and of a more comely ſtature, and ſee whether his miſeries and ſorrowes have end here.

Verily, (if we will be impartial Judges) we ſhall finde that his calamities and labours do not onely terminate, but that he falls into, and launcheth forth into a more ſpacious Sea of Dangers and Afflictions: For by this time Nature hath provided for him a thouſand Combats and Aſſaults, ſtronger and more fiercer then the former; his blood begins to

boil, the Fleſh allures and invites with her delights, ſenſuallity ſhews the way how to put them in practice, the World and the Devil tempt and beguile the diſordered Appetite of his Youth, with inviting to him ſuch drest and well prepared delicates, that it's impoſſible that he who is aſſaulted, ſurrounded, and ſtormed with ſo ſtrong and ſo many Enemies, but that he ſhould be conquered, if he receive not ſuccour from ſome good and friendly Angel, by the particular Grace and Favour of God; for in that body which enjoyes Riches, Liberty, and Youth without reſtraint, ſo generally lodge, dwell, and inhabit all ſorts of Vice in the World.

The Emperor *Marcus Ancilius* ſaid, I am not in charity with our Step-mother Nature, who ſeems not to have ſatisfied her revenge upon poor man at his beginning, and his being unnaturally fed with the Milk of a ſtrange Breaſt, but ſtrives farther to load him with all ſorrows ſhe can: Now he muſt alſo learn his Trade, Occupation, or Science, from a ſtrange hand, for which cauſe ſhe produces few *Catoes*, who will take care to teach their own Children; but rather ſhe cauſes Fathers now a dayes to diſdain and count it an undervaluing to do it, and ſo leave them to taſte of the bitter Potion of cruel and neglective School-maſters, which often diſcourages them

at

the first entrance to learn the liberal Arts and Sciences.

'tis certain there is no ground be it never so fertile, fat, and fruitful, that is not mar'd and wasted, and will bring forth Berries and Thistles sooner then other Grass, if it be not well manured in all respects; and the more Fertile it is, the greater quantity of unprofitable Weeds it puts forth, if they neglect to Plough, Sow, and Dung it; so it is with Youths, they are apt to grow worse then better, though they be never so ingenious, unless the Parents seek out trusty and careful Masters to teach, and moderately correct them, or do it himself, which is all very convenient.

If Man desires to gather good Fruit from Trees and Plants, it will be necessary when they are young and tender, that he do cut, prune, and dig about them, and take off the superfluous Branches: Even so he that desires from the Youth and tender disposition of the Children to gather good Fruit, and not meet with vexations from them in his old age, had need to cut short, prune, and hinder the growing and encreasing of Vices, and all occasions thereof, which too commonly do bud forth in their young dayes, and to avoid all scandal and discredit, the neglect hereof may bring upon himself, and be a perpetual sor-

row to Parents and Friends. How many Fathers and Mothers have there been, and are in this World, who for neglect of bringing up their Children when young, and giving them good instruction and learning, have had a thousand vexations, troubles, afflictions, and discontents from them in their old age? And how many Mothers be there, that instead of instructing in vertue, and teaching modest retirement to their Daughters, do bring them up to too much daintiness, ease, and liberty, onely shewing them how to follow their own delicious Appetites, the which we may call Mothers and Nurses of the Body, but cruel Step-Mothers to the Soules of their poor Daughters.

If that High Priest *Eli* was Heavenly chastised and his Sons destroyed, because he did not reprehend and chastise them with that rigour and severe Authority which he ought, what can they expect from God? What chastisement must their Parents fear, that instead of being Reformers and Correctors, shall be Corrupters of their Children? Such may be compared to Munckies, who do so love their young ones, that they are ever making much of, and hugging them in their Armes, by which means they often fall into the hands of Hunters: Even so it is with Parents, who for want of chastising, and putting their Children.

dren from them, and putting them out to learn Lawful employments, come to fall into the hands of Juſtice, and to ill ends, with diſgrace enough to their Family, grief and ſhame to their neglective Parents and Friends.

The ancient *Romans* ſo much abhorred the Parents that did not correct their Children, that for this cauſe alone they made a Law, in the which they ordered and commanded, That the Son that was taken in any offence ſhould be for the firſt time reproved, for the ſecond puniſhed ſeverely, and for the third hanged, and the Father baniſhed, as a party in the fault, becauſe he did not ſufficiently reprove and chaſtiſe him.

Objection.

Let me ask one Queſtion by the way? If thoſe ancient *Romans* were living at this time in theſe our dayes, what would they do? ſeeing the pitiful and lamentable Eſtates of many of our Common-wealthes: What Baniſhments, Chaines, Priſons, and what kinde of Torments (think you) would they now invent to chaſtiſe an infinite number of Fathers, who do not onely ſolicit (ſeeing they cannot teach their Children themſelves, long before they ſend them to School and tuition of Maſters)

) their ruine, but poyſon them with r daily bad examples, which doth ſo corrupt and vitiate them, that all that can be done towards their future reclaiming comes to as much as nothing, for thoſe who from their Births ſhould by good examples and advice inſtruct them to be vertuous, do teach and ingraft in them the poyſons of Blaſphemy, Swearing, Drunkenneſs, Gluttony, and wickedly ſpend the Eſtates of their innocent Children, Whore, Lye, proſtrate and ſell their Wives and Daughters in ſight of the World.

How many Mothers are there at this day, who like HERODIAS teach their Daughters to Dance, ſpend all their time in learning Rhetorical-Complements, entertaining Gallants, Triming, Dreſſing, and Painting themſelves; colouring their Cheeks, Lips, and Eye-brows, adorning themſelves with rich Cloaths and Jewels, as if they would ſet out a Shop of Wares, and make themſelves Pedlers, and go to ſell jets and prances in the Streets; to which Parents, what can be expected to happen leſs, then did to the Royal Prophet *David*, that his own Children were Executioners of the puniſhment of his ſins in this kinde, who were ſo unruly and unnatural wicked, that one of them *Amon* by name, Raviſhed his own Siſter *Thamer*, and another who

who was *Abſalom*, killed his Brother *Amon*, and conſpired the ruine and the death of his Father, and at length forced him to flie from his Houſe, and lay with his Concubines, wherefore it is an ancient Rule of Phyloſophers, That God often permits many ſins to be committed and go unpuniſhed in this life, deferring it for a greater demonſtration of his Clemency: But the ſin and offence that many Parents do commit againſt him, in not giving good documents and examples to their Children, he never lets that paſs, but ſome way or other makes them even cruel and afflictive Executioners of Gods Juſtice on their Fathers faults in this World, and that juſtly; for Parents cannot beſtow on their Children a better Legacie, then good, wholeſome, and vertuous documents, and ſound knowledge, with which he may make him immortal, and of a perpetual fame, for the Natural being, the Mortal Body, and this ſhort and miſerable life, which we receive and give to our Children, Death with a ſudden and fierce ſnatch doth ſoon cut the thrid thereof. To ſum up what hath been ſaid.

Suppoſe the Creatures do eſcape the dangers of the Mothers Womb, happen to be Nurſed with unwholeſome and corrupted Milk of their infirm Nurſes, fall into greater, and more dangerous evils; and which is terrible,

rible, if they come under the tuition of lewd Maſters, and under the power of wicked and perverſe Guides to teach them; yet this is nothing in compariſon of the Souls miſ-fed and miſ-led; for of far higher price and eſteem is the maintenance of the Soul then that of the body: And here we muſt not forget to quoat the Divine *Plato*, who hath written more at large to this purpoſe, then any of the ancient Heathen Phyloſophers, therefore it will be fit we make ſome profitable uſe of his Authority and Doctrine, which is ſo rare and choice, ſo ſuper-natural and Divine, written with diſcreet diligence and care, handled at large and exactly, and ſet forth in ſo gallant and lofty Stile, that many Heathens that have read his Books *Ziocha*, *Of the Immortality of the Soul*, and another, in which he principally treats of the ſhort and miſerable life of Man, they caſt themſelves down head-long from high Rocks into the Sea, and into deep Rivers, that thereby ending and cutting the thrid of this miſerable and ſorrowful life, they might enjoy that pleaſant and quiet one which they hoped for, towards which all Navigate, as to a certain and ſecure Harbour of health and happineſs.

This Phyloſopher in the Dialogue that he made of Death, and the frail and weak life of Man, introduceth a great Phyloſopher called

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Socrates, the which with admirable Eloquence, particularly declares the miſeries, calamities, torments, and vexations which attend our life, ſaying thus; *Doeſt thou not know that humane Life is nothing elſe but a pilgrimage? and a continual motion from one Eſtate to another, the which Wiſe men do paſs over with great joy and content, and rejoyce and ſing when they feel the miſerable end of this our pilgrimage.*

Doeſt thou not know very well, that Man is compoſed of Body and Soul, and that his Soul is incloſed and ſet in the Body as in a Tabernacle or Houſe? with which Dame Nature was pleaſed ſhe ſhould goe covered and laden, and that with ſorrow, grief, and ſufficient care, and extreamly againſt her will, ſhe being oppreſſed with ſuch a load of frail Fleſh, ſo great troubles, and ſo infinite a multitude of evils.

Although put the caſe that Nature were friendly, would do us ſome favour, or repart ſome of her courteſies to any of theſe oppreſſed Souls, as to give them a light and agil Body, or ſooner to afford them liberty; yet in the end ſuch are the counterfeit and attendant weight of evils which are incident to them, that the miſerable and afflicted Souls not being able to bear ſo great a burthen, they grow peeviſh, mutinous, afflictive, and very

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desirous to pack from so streight a prison, that they may go and enjoy the happiness of those Cælestial and Eternal blessings which they so much desire, and cordially seek after.

Do but consider that the laying aside, or leaving this Life, is but a Truck or Exchange from worse to better.

What do we ? or, what do we finde in this Life? For if [illegible] but put our Hand into our Bosome, [illegible] shall finde that from the day of our Birth to the day of our Death, there is no calamity nor trouble with which we are not afflicted, of which we do not taste, there is no kinde of misery or affliction with which Man is not acquainted, with which he is not some time or other persecuted and afflicted; there is no Poverty, Cold, Heat, Whips, and Stripes, of which man cannot be a Witness in Death, understanding it, and that before he attains to the perfect light of Reason, or indeed have any Tongue to complain, or desire favour, of which we can understand no other signe, or better testimony, then the teares, sighs, and groans, he casts forth at his Birth, which are as fore-runners and discoverers of the Field of miseries and calamities into which he is come, and of which the sorrowful entrance makes him sensible.

But after he hath passed by an infinite number of evils, and attained to the age of seven years,

years, what a neceſſity he hath of Guides and Maſters, to teach, inſtruct, and correct him, to look after him, and keep him from harms, and in growing up, more ſtrict and ſevere Maſters are neceſſary to correct his extravigancies, and lead him in the paths of Vertue, for Childhood and Youth have need of a Bridle more ſtrong then Iron, to withdraw it from all Vices with which it is aſſaulted, and bring it to accuſtome it ſelf to virtuous actions.

Thence in few years his face begins to be covered with Hair, a Beard adorns his Chin, and he comences to right Man, with which his cares and troubles doubly encreaſe, and he enters into a Stage where he meets with new afflictions and vexations: He muſt goe forth into publick to ſeek company and go in Society, which is like a Touch-ſtone to try the purity of his inclination to good or evil. If he be deſcended of a Noble houſe, of a Famous and Illuſtrious Family, or if he be an ordinary Gentleman, that he may maintain his Honour, and follow the foot-ſteps of his predeceſſors and imitate his ſuperiours, he muſt ſeek out many inventions, provide rich and convenient accouterments, be hardy in Battle, and underſtand ſtratagems and policies of War, expoſe himſelf to a thouſand dangers and hazards, lay his life at ſtake upon all occaſions, ſpend his blood prodigally and without

without fear to die with Honour, and thereby to obtain a new and immortal fame for himself and his ſucceſſors; and all this he muſt do if he will not be taken for a cowardly, lazie, and ignoble perſon, and be diſeſteemed and deſpiſed of all men: And if he be a man of a low degree, born for a Farmer, a Labourer, or a Servant, he is not for that more free from cares, troubles, pains, and reſtleſneſs in body and ſoul: He muſt labour night and day, toiling and ſweating, even to drops of blood many times, that he may procure bread and water.

If he ſtrive never ſo much to imploy himſelf in his Calling, yet very often though he labour and travel, and do his uttermoſt endeavour to releive his neceſſity, he cannot attain to what is requiſite for him.

Then not without cauſe did *Marcus Aurelius* the ſeventeenth *Roman* Emperor, conſidering the condition of Humanity, complain, who was wont to ſay; *Many times have I contemplated within my ſelf, if there ever were now, or could be found, any Eſtate, Degree, Condition, Land, Countrey, Kingdome, or Age, in the which there hath lived a Man that hath not in his life taſted what thing is adverſe Fortune; that hath not met with Groſſes and Afflictions:* And if there could be diſcovered ſuch a one, I believe he muſt be ſome abominable Monſter,

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and a ſtrange ſight to Mortals, and ends his Reaſon with this ſaying.

To be brief, I finde that he that yeſterday was rich, to day becomes poor, he that yeſterday was in health, to day is viſited with ſickneſs, he that yeſterday was in jollity, laughing, to day I ſee him weeping, he that yeſterday was in proſperity and eſteem, to day I ſee him deſpiſed and in adverſity, and he that yeſterday was alive, to day I ſee him dead and in his Grave.

But now lets return to our commenced purpoſe, and lets ſearch more particularly into things.

Shew me that man that hath moſt defired, obtained a condition, and that more ſuitable to his wiſhes and contentments, then any other manner of living, that hath not at laſt grown weary, deſpiſed and complained of his ſad hope, repented and been ſorry that he had ſpent ſo much pretious time in proceeding in it.

To ſee this more cleerly, lets conſider ſome principal degrees of men in the World, beginning with ſuch as ſaile upon the waters moſt part of their lives, ſwiming like fiſhes, which are Mariners, to how many dangers are they ſubject night and day, what a houſe do they enjoy, what thing is there dwelling but a continual filthy priſon; what cloaths do they

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wear, but of Cloth like a ſpunge, fit for nothing but to receive filth and water, they go like voluntary Vagabons, and are in a ſeeming and perpetual exile; they have ſeldome any repoſe, they are encompaſſed with bluſtring Windes on all ſides, they have but ſmall guard from the Waters, Tempeſts, Hailes, and Snowes, and are ſubject to Pirates and Robbers, to Rocks, Shelves, Sands, and ſurging Sulkes of the ſuperbious Sea, and ever in danger of drowning, and being interred in the bellies of Fiſhes, which being ſeriouſly conſidered by that famous Greek Phyloſopher *Bias*, who doubted whether ſuch people were to be accounted amongſt the Earthly Creatures, or thoſe that live on the Water; or whether they were to be accounted amongſt the living or the dead.

And another Phyloſopher called *Anacharſis*, ſaid; That there was not above two or three Fingers betwixt them and Death, that is as the planks are in thickneſs, this life appearing ſo deteſtable.

Peradventure thou wilt think to find more quietneſs in that of a Husbandman, and that there is leſs troubles in a Countrey life; thou wilt be apt to queſtion, whether a Ruſtick life be not better, and give the anſwer thy ſelf that it is, becauſe it is more eaſie, more quiet, ſweet, and more pleaſant, eſpecially know-

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ing that moſt of the Patriarches and Prophets made choice of this manner of living, being the moſt ſweetly quiet, without prejudice or guile to any, the moſt plain and ſincere, free from the difficult Catches, Traps, and Turmoils of Traffick.

Alſo many of the ancient *Roman* Emperors left their Royal commands and employments, forſook their Palaces, their Capatals, Triumphant Arches, Amphitheators, Pleaſures, and many other Magnificent Ornaments, to withdraw and retire themſelves into the Countrey, to prune and graft the Trees with their own hands, to plant Flowers and ſow Seeds in the Gardens, as did *Diocleſian*, *Attalus*, *Cyrus*, *Beroaldus*, *Conſtantine*, one of the *Cæſars*, and many others, which *Columellia* and other Hiſtorians doe make mention of.

But thoſe that would attentively conſider and ruminate upon theſe things, ſhall find under their Garments there are many Thorns, there are more prickles then Roſes among theſe ſeeming ſweets; thou wilt not deny the truth hereof, do but ſeriouſly mark with me.

Almighty God catching Man out of the Earthy-paradice, for a chaſtiſement (beſides his baniſhment) ſends him to till the Earth, telling him withal, *Curſed ſhall be the ground for*

thy sake, it shall cost thee thy labour if thou wilt eat of the fruit thereof; nay, and many times after great labour, travel, and vexation, thinking to eat of the Fruit of thy Labours, thou shalt gather Briars, Thornes, Brambles, Thistles, and other Weeds, that thou mightest not eat thy Bread without sorrow, nor enjoy an hour of quiet repose, until thou return to the Earth out of which thou waste taken, and of which thou waste moulded.

But Oh sad, Men that we are; who are more sensible of Gods Curse in this kinde then the poor peasants, who often having well plowed, sowed, and manured their Land, taking pains early and late, suffering the extremities of heat in Summer and cold in Winter, sometimes wounded with some Viper, Snake, or with their Plough instruments, and after a whole years pains and travel there, a Dew, a Hail, a Nipping Frost, a Storm, or a Drought, which burns, spoiles, and destroyes the Fruit of the ground, and leaves a comfortless Harvest to them, some their Sheep, Horses, or Cowes die, others are plundered by Souldiers, which do take away, spoil, and destroy even all they have in their houses, and when they come home, expecting to finde repose, and hoping quietly to rest their wearied Limbs, they finde the Women weeping, their Children crying, and all the

the Family complaining for want of Food; in concluſion, this life is no other thing but a Mortal Wound, that hath its Root or *principium* deep within, and keeps the miſerable patient in continual pain and ſorrow: Even ſo is the poor Husbandman ſeldome contented, but now he torments himſelf of one ſide, then on the other.

If there falls much Rain, he ſayes, I never ſaw ſuch Floods and Waters: If Rain be wanting, I never ſaw ſuch a Drought. Then he complains the Locuſts is in his Grain, or Stormes, or Whirl-Windes, have blaſted his Corn in the Field, his Trees in the Orchard. But above all they do complain of the Souldiers when they are in Field, for from them proceeds many evils to them.

In the following lamentation which was lately preſented to me by a friend and ſufferer, which is Entituled, *Give peace in our time O Lord,* of which Sentence the following Diſcourſe is a gloſs, *Da pacem Domine in diebus noſtris, quia non eſt alius qui pugnet pro nobis, niſi tu Deus noſter*; Give peace in her time, O Lord, becauſe there is none other that fighteth for us but onely thou O God; which is a godly and learned expreſſion in the Liturgy of the Church of *England*.

He ſaith thus, *O thou the onely true God, thou well knoweſt I do not lie; I have no Cattle*

nor Goods, which I can say I have received from any but from thee, to thee a General of all Souldiers, who alone without danger canst defeat and resist them: I pray thee to avenge me, and chastise them, give peace to all, we have great need of peace: But if thou wilt chastise men, as thou hast just cause, and thou onely canst do it, O Lord.

O! if our fore-fathers although they lived in this World, they never saw the Villanies acted which we see *in diebus nostris*, in our dayes. With great care, trouble, and sweat, I labour, yet am ready to die with hunger, it's three dayes since a piece of Bread hath been eaten in my house, (*quia non est*) because there is none: I sowed, planted, manured, and gathered, I ploughed all my Land, both Waste and pasture to maintain my house and family, but wo is me they have destroyed all. It was not one alone that did this evil, God thou knowest how many they are, and how many afflictions daily lie upon me, as well Actions of Debt, which by reason of losses, I can't pay, as these Souldiers which do torment and trouble me. (*Alias qui pugnet*) Who shall we seek to defend us but thee: We peasants have cause to complain, because they that should fight *pro nobis*, for us, do abuse, afflict, and destroy us: O my Creator, what a comfort is it, considering thy infinite mercy, that from the evils which I suffer none can deli-

deliver or avenge me (*misi tu*) but thou, I will not truſt in the World, or any thing therein, becauſe it cannot help me, in thee alone do I put my truſt, O my God: When ſhall Robberies and Thefts ceaſe, when ſhall reaſon and policy maintain true juſtice, that will be the good, true, and happy time.

But let's leave the poor Husbandmen to their cares, troubles, and labours, and let's proceed forward to ſee what are the paſſages, what ſweets may be found amongſt Traffick of Merchandizes and Traders.

If we behold onely its outward appearance, it will ſeem to be free of all afflictions and miſeries, becauſe it is coloured over with the ſplendid Flouriſh of Riches, and other painted arts which they uſe, they may promiſe, but cannot afford us any contentment, any ſollid repoſe, or quiet enjoyment, affirming that which *Pliny* ſaith, That Trade was firſt invented, becauſe it was found to be abſolutely neceſſary to humane life and ſociety, and that many of the ancient wiſe men were Merchants, as *Tales*, *Mileſius*, *Solon*, *Hipocrates*, and many others, and was the firſt occaſion of ingendering love betwixt different Nations, and enterchanging mutual amity and peace amongſt bordering Princes; for they carry or tranſport from one Countrey to another, from one City to another, what is wan-

ting or what abounds: Yet we cannot so far mark, so artificially guild over this kinde of living, though he carry it out never so high, and dissemble it never so gallantly; you may read in their Eyes, conjecture by their Faces. The disquiets, troubles, and perplexities which attend Merchants, to what and how many strange hazards are they subject to every moment, both by Sea and Land; besides the mention we might particularly make, how the greatest part of their life they go like Fugitives and Vagabons from Countrey to Countrey, from Town to City, from City to Village, that they seem to be like Gipsies or banished Offenders; onely it's true, their parting from their Country and Friends is voluntary; they never do other, but run, go, trot, nay, flie both by Sea and Land, meeting with colds, heats, passing as it were through fires, waters, and Inowes, being onely encouraged and spurred on by a disordered covetousness to get and purchase Wealth, they rejoyce to loose that contentment and sweet repose which they might enjoy at their own homes with their possessions, their Wives, Children, and Servants about them, and put their lives in danger by the deceitful, lurking, ambushments, and stratagems of Thieves, who ever have an eye to them and their wayes that they may rob and spoil them, yet all this is forgot-

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ten, and masked over by their disordinate and covetous appetites and desires, which doth continually boil in their Hearts and reign in their affections.

Now let's speak a little farther of them, and begin with the principal peices of their Harness, which are false Oaths, cheating their Neighbours, and delayes, these are the grand relicks of their holy society; for it's impossible to enrich themselves so much and so soon, as too many do, without prejudice of other men.

They alwayes have the old saying in their mouths when they sell too dear, that they do it to keep themselves from poverty, from an empty belly, to keep themselves from misery and trouble; they need no other thing but to turn their backs upon God a year or two, and largely to express with their mouths what they deny in their Consciences, and so ever to remain rich Asses.

How different and how many evils may we add to this, of which they are the causes, by reason of corrupted and false Commodities from strange Countries.

The small Wares and Fooleries they bring over, which are not necessary for use of Men, but prejudicial to Commonwealths, for they are good for nothing but to visiate the fancies of Women, Gallants, and Children, and

helps to maintain excess of pomp, vice, and expence, as if our evil inclinations were not sufficient to draw us into wicked Courses, without provocations.

With these and the like finical (but unprofitable) Commodities, do they robbe, spoil, and leave destitute of money, most Countries and Provinces, leaving behinde them instead thereof Childish Toyes, and pedling trifles of little value, and the worst is they come home ill principled, with loose living, and teach the vices and bad customes and superfluities which they have learned abroad, and bring with them their improved Merchandizes.

They also have their Counsels, Conspiracies, and Consultations, and deputed places for them in every Mart, City, which we call Exchange, and has a different denomination, according to the Language of every Country; for in every one they have these publick places, whether most commonly do resort the Richest and most Credible, resolving if possible to work and wear out of Trade young beginners, and such have small stocks, that they might drive it themselves, to whom they will it may be sell a parcel of Goods by the Great, that they might cheat others by Retail; and it were well there were no worse evil coucht under the covert of Trade; for since Princes

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of theſe latter Times became neceſſiated, by reaſon of their exceſſive expences and vanities. And theſe Merchants are continually with full Cathes, they never want acquaintance and entertainment in the Palaces of Kings and Princes, by which means they come to know and converſe with forreign Princes, and adviſe them of their own Countries Affairs, lend them Moneys, and thereby commit Treaſon againſt their own Natural Kings, and betray their own Countries and Cities, as it hath been ſeen by ſad experience in *France*, not many years ſince, with great damage to their Countrey, deſolation to their Towns, and deſtruction to their people.

But to return to our purpoſe, and treat of Shop-keepers, which in ſeveral other Countries are called Merchants.

I ſhal forbear to mention a thouſand known Cheats, Arts, and Cozenages, with which they know to ſophiſticate and corrupt almoſt all ſorts of Commodities which are neceſſary for the life of Man.

This is the principal peice of their Art and Cunning, and this they teach to their Servants and Children before they will put them in truſt with their Shops and Wares: This is the Doctrine they teach to them in their Youth, they encourage thoſe moſt that under fair words can beſt couch a perjury, and ſell their breath

breath at a better price then their Merchandize, like the cunning *Genoves*, and *Florentine*, the ſubtil *Venetian*, and crafty *Toledano*. And for the Worlds wickedneſs, we may ſee things ſo far out of order at this day in this kinde, that if thou goeſt out of a Shop, having agreed the price of any Commodity, not paying for it, or taking it with ye, and preſently returneſt for it again, thou wilt finde it trucked and changed by the hands of young Thieves the Servants, who to obey their Maſters will, and make them rich, are willing to take a turn in Hell, and pawn their Souls to the Devil.

There is another kinde, or ſort of Tradeſmen, of which hitherto I have not ſpoken; who fill their Shops with Commodities, borrowed (with good ſecurity) from thoſe of their own profeſſion; and under pretence of a great whole-ſale Trade, buy upon truſt great quantities of Merchandizes, and make plauſible ſhew meerly to cheat their Creditors, and after they have gotten into cuſtody much Goods and Money, turn Banckrupts, and take as the *Spaniard* ſayes (*Calcarem villa Diego.*) All they can get together, and run into ſtrange Countries, and there live in as Noble and Triumphant equipage at their own coſt, with the Wealth they have robbed and pillaged from other miſerable and afflicted men, who of-

often remain ſo poor and deſperate, that they are ready to kill and deſtroy themſelves, having loſt by Cheat that which they thought had been as ſafe as in their own hands.

The *Athenians* underſtanding ſuch like Cheats and Abuſes to proceed from Strangers, they would never permit they ſhould ever inhabit, ſet up Shop, or dwell amongſt their Citizens, or within their Walls; but they allotted them places diſtant from the City, there to build Ware-houſes and Dwellings, and have their Traffick.

Anciently there were many Commonwealths that would never permit them to bear any publick Offices amongſt them, or enter into their Senates, or Counſels: Alſo they have been ſharply reproved of many of the Doctors of the Church in ſeveral occaſions and paſſages of their Books, for their vile way of livelihood and dealing. Saint *John, Chriſoſtome*, and Saint *Auguſtine* ſay, It's very hard for rich Merchants and Tradeſmen to pleaſe God, or make a true and ſincere Repentance of their ſins, alluding to that of our Saviour, *It's hard for a Rich man to enter into the Kingdome of Heaven, be he of any Profeſſion or Trade whatſoever; yet God forbid, but that there ſhould be ſome honeſt of all.*

Let's now vary a little to conſider the Tragick ſtory, the ſad life, and the weighty yoak,

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under which they subject their Necks; how they are led as in amaze, they go to the Wars, who live in Martial imployments, the which kinde of living is so bitter and hard, that even the bruit Beasts do abhor it, for they have Caves and Dens, wherein to take their Naturall repose at their times, but the poor Souldiers, who seldome sleep, hath no other Inn but the broad Field, no other Bed but the bare ground, no other Canopy but the Starrie Firmament, being subject to bitter cold Frosts, cruel Stormes and Tempests, Raines and Snows, is forced to suffer Cold and Hunger, Heat, and Thirst: When he hears an Alarum he must resolve with himself to kill, or be kill'd, to be over-come, or rout, and overcome his Enemies, which is his Brother and his Neighbour; and for three or four Crownes a Moneth, he sets himself as a mark for Canon and Musket; so that the misery of a Souldiers life, is greater then any other: Hearken courteous Reader, if thou wilt understand what a horrible and abominable Monster War is.

Hast thou ever seen a Battle betwixt a Woolf and a Bear, or the combat of any other cruel Animals? What howlings, what tearing each other, and what strange cruelty is it to see the bruit Creatures, spoil, pull mouthfulls out of each others Limbs, without any fa-

favour? How much more abominable thing is it, to see a man pale, furious, and almost transformed into a bruit Beast, set upon, hack, and hew, and strive to destroy his Neighbour, or of this kinde; spend his uttermost rage and fury against him, without making account of many other evils and cruelties which succeed thereon.

The simple people travel and labour to build, beautifie, and surround, with stately Walls, famous Cities, and Towns, which they do maintain and enrich with their sweat and labour, fortifie and strengthen with their diligence and care; and all this without any disturbances, jealousies, or feares of troubles.

What an affliction must it be to see all their labours in their own view cast down, laid waste, made desolate, and that in a moment, which was many years raising, building, beautifying, and preserving, by the indulgent care of the founders and wise successors: Nay, after that their Flocks and Heards taken from them, their Bread like untimely Fruit, or the blasted buds of the Vine, devoured they know not how, their Peasants destroyed, their Towns and Villages burnt and consumed by the hands of these devourers.

There is no house nor family (where War is) in which they do not bewail and lament a loss.

loſs. All Trades and Offices firſt grow cold, and after Wars rigour, are laid aſide, and the poor diſtreſſed people muſt either faſt, or run deſperate courſes, to ſeek a livelihood, and to preſerve life: Their Virgins are deflowred, their chaſte Matrons remain barren and hid in ſecret places, their Lawes are ſilent and dead, or of none effect, Humanity amongſt men dies, or at leaſt is a Stranger, Religion is polluted and corrupted holy Churches violated and prophaned, old men led Captives, and before their Eyes they ſee Mothers kill their own Children; Youth dejects Parents and runs into all manner of evils: You ſhall finde thouſands of Widdows, and twice as many Orphans, which makes the people hate King, Princes, and Governours, by reaſon of the many afflictions and impoſitions which War brings upon them: There is nothing but Rancours, Hatreds, and Curſes: They muſt learn to entertain Strangers, Game, and procure them for Friends, make great preparations and proviſions for War, as well by Sea as by Land; they muſt ſtrengthen their Bullwarkes, make Re-doubts, provide Engines, as Piſtols, Muskets, Accabuſs, Granadoes, and Cannon-ſhot, &c. cleanſe Motes and Ditches, ſtand Centinels, and many other things acquired for defence and offence!

What a ſad misfortune is this of ours? that Na-

Nature ſhould not be contented to produce Man to ſo much frailty, and ſubject to ſo many infirmities, but that it muſt admit of furious War to break in upon him, which is ſuch a ſtrange, contagious, peſtilential, and pernicious evil, that it contains all other evils and wickedneſſes in the World, and drawing them after it, muſt needs be the greateſt of all: It's ſuch a deſtoying evil, that it doth not onely afflict the bad, but delights in nothing more then when it perſecutes Innocents and Fatherleſs.

If this Deviliſh madneſs and fury were imployed againſt Turkes and Infidels, or other ſtrange people, it might ſeem to be ſomething tollerable; ſuch victories and ſpoiles might give us ſome content: But Oh, our God, when to the contrary Chriſtian Princes do act theſe things againſt each other! Wouldeſt thou know what are their Spoiles, Trophies, and Victories of War? What is their Glory and Magnificence? And with what they believe to eſtabliſh to them and theirs, a continual Empire with peace and quiet.

I will tell thee the greateſt that can come to them.

The greateſt Glory and Victory they can pretend, is, deſtroy, afflict, and torment their Neighbour, their Brother a Chriſtian, their Riches, is to ſee their bordering Prince

poor

poor and low, his tears are their laughter, and for the most part their Victories are so bloody and sad, that both Conquerer and Conquered, have little cause to rejoyce; for there never was any Battle of consequence, wherein the Conqueror came off so to his wish, as that he had not cause to complain of his loss, and be sorrowful for the blood that had been shed, in which he could not but shew some humanity.

As the Historians do relate of that great Emperor *Marcus Aurelius*, who entring into *Rome* with great Pomp and State, with Triumphs they were wont to give for encouragement to such as had gained great Victories, and subjected new Provinces to the *Roman* Empire; being driven in a stately Chariot, in the midst of his Glories remembring the offence he had committed against his Neighbour, with an audible Voice cried out: What greater Vanity can an Emperor of *Rome* commit then this? that for having conquered many strong Cities, Towns, and Countries, disturbed the peace and quiet of men, burnt and destroyed Cities and strong Garrisons, undone honest, poor men, enriched Tyrants, and caused to be an infinite number of Widdowes and Orphans; that in recompence of so many evils and detriments to Mankinde, he should content to receive with so great

Pomp,

Pomp, State, Triumph, and Magnificence; and of ſo many killed and deſtroyed, onely one ſhould carry away the Glory and Honour.

He ſpake yet farther.

By the Immortal Gods, I oft that ſeeing and conſidering my ſelf ſo accompanied, and entring with ſuch Triumph with thoſe poor Chain-laden Captives, me thinks I hear the ſighes, groanes, and lamentations of their poor Wives, who remain behinde as deſolate Widdowes, and their poor Children as forſaken Orphans: And looking upon the great Treaſures and Riches carried before me, yet remembring the multitude ſlain, I cannot rejoyce heartily: But on the contrary, though I ſhewed my ſelfe with a merry and chearful countenance to all, yet inwardly my heart wept tears of blood, and I began to declare openly to all my ſentment, and to capitulate with Rome *in the manner following:*

Come hither Rome; *Wherefore doeſt thou ſo much inſult over others, and pleaſe thy ſelf at the miſ-fortunes of others? Art thou more ancient then* Babilon? *More beautiful then* Helia? *More rich then* Carthage? *More ſtrong then* Troy? *More populous then* Thebes? *More adorned with Shipping then* Corinth? *More*

pleasant then Thirte? *Or more fortunate then* Numancia? *They all perished: There is little or no ruines or Memorials of them left, or of those famous and excellent men that did inhabit them: Doest thou think to remain here as a chaste Virgin? Doest thou think thou shalt remain for ever? which art so full of Vices, when those perished in which all Vertues flourished: Know of a certain one thing that I shall tell thee, That if thou aboundest and persistest in Vice, the Glory now thou hast, they had; and thou shalt be destroyed and made desolate as they were: What more excellent Philosophy? What more proper Examples? What more true Oracles can we find then in the expressions of this Heathen Emperor, a man without Faith, or Evangelical-light in his Breast; yet a true Moral-man.*

Is it possible that we that were brought up in the School of Christianity, and enlightned with the Grace of that Divine, illuminating Spirit, that we should not fear that at the day of judgement, this Pagan-Emperor and many others, should rise up against us, and condemn us, and strongly alledge against us how little we make of the life of a Man, much less of a Christian, whose brotherly life ought to be more precious in our sight.

How many yeares hath that part of the World which we call *Christendome*, been disquieted and troubled by Wars; so that ye shall

ſhall not finde a Province in all *Europe* that hath not been bathed, nay almoſt made drunk with the aboundance of Chriſtian blood that hath bin ſhed in it: There is no Sea, nor River, that ſometime or other hath not changed its Chriſtiline into Scarlet with the multitudes that have been deſtroyed: And all through a pride in ſome, and a Phanatical ſpirit of contradictions in others, whoſe Religion is humour, whoſe pretence is to fulfil their own, not Gods will.

When *Halarico* King of the *Gothes*, as *Paulus Oratius* that lived in thoſe times reports, when he ſacked the famous City of *Rome*, commanded Proclamation to be made, That no man ſhould dare to damnifie or plunder thoſe that ſhould retire, or take Sanctuary in the Temples dedicated to Saint *Peter* and Saint *Paul*.

But in our dayes men are ſo inhumane that Temples will not avail, nor tears, nor begging, favour, and quarter; but they ſhut their Ears to all, and deflower Virgins, force other Women, and ſtab them; and evil treat the poor Sheep of Jeſus Chriſt.

Men are grown ſo diſſolute, blinde, and indiſcreet, that without reſpect to Sex or Age, they kill, deſtroy, and cut off the one and the other, as if they willed if poſſible to conſume even Nature it ſelf: So that conſi-

dering Mans, nay, Christians cruelty, if God were not pleased to provide, Cities might be populated and guided by Counsels of animals, for by little and little Man-kinde goes waning.

How can a Christian with conscience, having only a politick (though professing a conscientious) pretence, so freely attempt to kill, a man, or men, for whom Christ died. How are we so prodigal and liberal in spilling that blood? to redeem, purchase, and preserve, which our God was pleased to shed and little esteem his.

Is it possible that Christians should not have so much compassion of their Brethren? as the fierce and bruit Beasts have of one another, who seldome do hurt those of their own kinde.

Wolves do not fight with Wolves, &c. unless it be to preserve their young ones, or that they are desperate for want of food; yet in their greatest rage and fury they never make use of, or procure other Armes then which properly Nature hath bestowed upon them: They never invent such Stratagems or Engines, which the Devil helps man to project; for sure he was the first fomenter of them: For there is no sublunary thing, which the fury of Artillary doth not cast down, destroy, and consume. For well considered, this invention

vention is not onely more dangerous then any other kinde of Armes or Engine of War in the World, but is more to be feared then poyſon; although the very Thunder, Lightning, from Heaven, the which is forged and compoſed of the four Elements be ſo powerful and quick, yet this may in ſome meaſure be compared to it, and when it comes to the utmoſt of its drineſs, and when the fire takes hold of the Salt, or ſulphrous ſubſtance it multiplies and converts into fire and air.

But by reaſon of ſome humidity which remains incorporate in the Earthly ſubſtance, it caſts forth a Vapour, by which we may perceive each Element will by force maintain its own natural juriſdiction, and with the force that each Element puts forth, at laſt heat and moiſture joyned together, all converts into Air, the which ſeeing it ſelf beſieged, ſtrives to get forth, and being free flies to its own Element; the Air, the Fire, riſes and forceth its paſſage, but before it comes forth, it being the ſtrongeſt and pureſt of all the four Elements, converts the other three into its own Nature, from the ſtrength of which proceeds that ſtrange Thundring-clap at the diſcharging of a Gun, and what ever it reacheth it breakes in pieces and converts into duſt and aſhes. To paſs by the different names of all ſorts of Artillery and ſmall Guns, they call

cons, &c. in which men me thinks erre very much to give to ſuch diabollical Engines the names of Birds, which we uſe for our recreations and ſports; they might better have called them Sathans, *Barrabaſſes*, and *Belzebubs*, and the like, from the inventors of them.

Now we have declared the paſſages of War: What miſerable lives they lead, and what reward they get, who hazard their lives and take great pains therein, and how it is in all reſpects, and all its effects a farther procurer of Mans affliction and ſorrow.

Now let's contemplate the life of Courtiers, how they live that are in the Palaces of Kings, Princes, and great Lords, And to begin with thoſe that are near about the perſons of Kings, &c. in what they place their greateſt felicity. Let's make proof of their delights and pleaſures.

They think there is no greater happineſs in this life then the gracious Aſpect of a Prince: What greater favour then to ſee him, talk with him, and accompany him when they will? What contentment may be compared to the Favours, Treatments, and Advancements, which Kings and great Lords beſtow on their Favourites? What greater honour then to introduce a friend, or ſtranger, to the Kings preſence? continually to enjoy his company, his embraces, delights, and love; with other Courtly pleaſures. There

There are ſome ſo ſlie and cunning, that are alwayes watching, that they may not let paſs a good opportunity of preferment for their own advantage; others are in hopes to fill themſelves both Corps and Purſes, and at laſt are forced to caſt up all again.

Some exerciſe their Wits to invent Taxes, Loans, and Exciſes, to gather together great Treaſures, encreaſe the Revenues of their Princes, and line their own Bags with the ſpoils of the people.

With ſuch men many times Princes deal, as we uſe to do with Cattle; we let them fatten and grow groſs, that afterwards we may feaſt our ſelves and friends upon them: So do Princes ſuffer theſe men to grow rich and fill their Coffers with money, that they may take it all from them at once, and place others in their rooms, though they have been never ſo truſty.

Do but behold how theſe miſerable Courtiers do ſell their liberties to enrich themſelves! They muſt, though againſt their wills, do what their Princes commands them, be it right, or wrong, juſt, or unjuſt: They muſt ſtrive to laugh when they laugh, weep when they weep, approve what they approve of, and condemn what they condemn: They muſt ſet themſelves to act what ſhall be propoſed, and execute what ſhall be commanded

them; even change and alter their Natural cuſtomes and conditions: With the ſevere they muſt be ſevere, with the ſad they muſt be ſad, and in a manner transform their own lives, beings, and Natures, to pleaſe, delight, and content them, if they would attain to what they deſire, and not be caſt out of favour. If their Prince be vicious, ſo muſt they be; if cruel, their meſſages muſt be to ſhed blood: And though many times the Favourite endeavours to conform to the conditions of his Maſter, and appear like him in his Natural inclinations.

Often it happens that for one fault committed, one diſcontent, or one neglect, in pleaſing his humour, he turns him off, and makes him loſe the Fruits of all the Services he ever did him in his life, which we ſhall finde verified in the Favourites of the Emperor *Adrian*, whoſe condition was ſuch, that after many favours and rewards received, and being raiſed to the higheſt pitch of Dignities and Honors, for any trivial fault or diſcontent, they were not onely deprived of their Wealth and Favours received, but were declared Capital Enemies to the Emperor; which being well conſidered and underſtood by Divine *Plato*, who took all Courtly pleaſures, Viands, and Delights, from the *Athenians*, although he could not govern nor conquer himſelf, but

muſt

must needs return to the Court of *Dionisius*, Tirant of *Scicilia*, who afterwards sold him as a Slave to Pirates.

The like hapned to that ancient and wise Phylosopher *Zeno*, from *Phaleris* the Tirant, in recompence of many good services he had done, caused him to be put to a cruel death, the same paiment did King *Anachreon* give to *Anaxagaras*, the like reward had *Seneca* from *Nero*, and *Calisthenes* from *Alexander the Great*, who because he would not acknowledge him to be a God and adore him, he commanded his Hands and Feet to be cut off, his Eyes to be plucked out, his Ears and Nose to be pulled off, and cast him into an obscure Dungeon, where he died.

These and the like ends had many other great Favourits and Philosophers, who would not obey the unjust and inhumane Laws and commands of Princes and Monarchs, they died miserable and cruel deaths in recompence of all their services and good counsels they had given.

We will forbear to reckon up the great multitude of Vices and bad Customes which alwayes do follow and accompany Courtiers; how amongst them all things go by contraries, and all humane law and society is perverted and prevericated.

There are many in the Court that do vouch-

safe

ſafe thee their Hat, that would willingly take thy Head from thy Shoulders, there are ſuch that will make thee a Leg, that would be glad to carry a Leg of thee to thy Grave: They kiſs many hands that they would willingly ſee cut off, there never wants one, I know not what, *I* do not underſtand it, *I* cannot tell how or when it was done.

With theſe and the like expreſſions they cauſe poor pretenders, or any other that hath buſineſs at Court, to go away murmuring and complaining.

If in the Court thou wilt be bad, thou canſt not want companies of in any vice.

Wilt thou give thy ſelf to Whoring, there are the principal Maſters of it: Wilt thou quarrel or fight, there are the chief Dueliſts or Hectors: Wilt thou lie, there will not want thoſe will approve and encourage thee therein? Wilt thou ſteal, rob, or pilfer? there thou ſhalt finde the moſt dextrous and ſubtil of the Trade, of whom thou mayeſt learn and commence Maſter! If thou wilt cheat at Cards or Dice there wants not proviſion for it ile aſſure thee: if thou wilt ſwear falſe, thou ſhalt not want one to pay thee for it in concluſion: if thou wilt let looſe the Reins of thy Appetite to all manner of ſinful Vice in the World, there thou ſhalt finde the beſt (nay rather the worſt) examples and

pat-

patterns for it in the whole World. Here thou ſeeſt the portraicture of a multitude of Gallant and ſtately Courtiers, which is not a life, but a painful and large death.

In theſe and ſuch like things do very many Youths paſs their times, which is nothing but tranſitory deaths: Wilt thou underſtand what advantage ancient men do bring from Court, being paſt the age of action? Their Heads gray, their Teeth decayed, their Hands and Feet lame, with Cout and Rhumes, Pox, and Stone, wicked thoughts, and their Souls made black and beſpotted with ſin, to conclude there is little to be done in the Court, and much murmuring.

If thou wouldſt know more at large the lives of Courtiers, read over the Books of *Don Antonio* and *Guevarra* Biſhop of *Mondonedo*, and of *Æneas Sylvio*, otherwiſe called Pope *Pius*, who writ two excellent and exact Treatiſes of this effect, in which they do ſet forth to the life the gentle Courtiers; ſo that there cannot more or leſs be ſaid then what they have done.

Let's leave the gallant, emulating, complemental, and contra-meaning Courtiers, in their ſo miſerable and unquiet life, and return to our purpoſe, to contemplate briefly of the eſtate of Emperors, Monarches, Kings, and Princes, for whom (we may conjecture by

by the outward appearance) all the pleasures, delights, and good fortunes of the World were made; for if we do consider what man hath need of to make his life quiet, pleasant, and happy, and to enjoy this life in perpetual rest and contentment, it will appear to our outward view, that Nature hath provided more largely for Princes then for other men.

What thing can Man enjoy, & be more happy in this life, then in great Riches, abundance of Temporal Goods, Commands, Dignities, absolute power and free liberty to act good or evil, or shall please his own palate without contradiction, reprehension, or chastisements, power to run with loose Rain after all sorts of pleasures, delights, and passtimes, and to have at his will whatever his appetite or reason can desire.

All that can be acquired for mans contentment, his quiet and entertainment, as rich Cup-boards, Vessels of Gold and Silver to eat and drink in, the many delicious and various Meats, great, magnificent, and pompuous services and furniture, rich Vestments; and all with a Royal neatness and order; with what ever else can be desired to delight the senses, and maintain the pleasures of Humane concupiscence, all which they have provided for them without asking, or taking care, even from the Cradle to the Crown.

It's

It's true, if we ſhould look no farther then on the out-ſide of theſe glorious entertainments, we ſhould be really perſwaded that they alone do enjoy the pleaſures and delights of this life, and that all others live in perpetual anguiſh and trouble; but if we make a further entrance into theſe things with a juſt ballance weight, and with a true Rule try them, we ſhall finde the ſame things which we count as ſteps to the heighth of felicity, and which will make them arive to the top of happineſs in this life.

Theſe are the inſtruments and preparations of Vice, by which they become to be more unfortunate and miſerable; of what validity are their rich garments and furniture, gallant, and honourable ſervices, and delicate Viands, with all which they cannot defend themſelves from the falſities and poyſons which may be mixed in them by thoſe about him: We have experience thereof in our dayes. Doth not *Platæria* write, That one Pope was bewitched in his ſenſes, with a paper that was given him by a Servant for a private uſe, to wipe.----

Others have been poyſoned by the ſmoak of Torches and Candles.

We read in ancient Hiſtories, that ſome Emperors durſt not lie down to take their repoſe at night, till firſt they had ſearched the Beds, and diligently looked into all corners and retire-

tirements in their Bed-chambers, for fear of being murthered when they were sleeping, and changed their Lodging often.

The History of our Times can declare the like of that Tirant *CROMWEL*, who was a diligent searcher, as above-mentioned, and often few of his own family knew where, or in what Room he lay: What a terrible, gnawing, and continual troublesome, waking Worm is a guilty Conscience?

Others there are who never would consent a Barber or Chirurgeon should come near their Faces to shave their Beards, least they should cut their Throats.

The Kings of our Times are so jealous that they dare not eat a bit without a Taster. Were it not better, saith *Julius Cæsar*, Dye at once, then live subject to so many jealousies and fears: But what felicity can any man enjoy that hath so many thousands of men at his charge, under his government and protection: He must watch and hear the complaints and petitions, and seek the welfare of all, inviting with his clemency and liberality some to be good, and forcing others to be so with rigour and justice: He must not be less solicitous to procure and maintain the peace and quiet of his people, then couragious and valiant to defend them from the assaults in roads and treacheries of their Enemies, without setting

ting down many other the like calamities and cares, which attend and surround the Royal Crowns and Scepters of Kings and Princes; they command all, but for the most part one or two governs them.

Pogio Florentino in a Discourse which he makes concerning the wicked Princes and their infidelity, they commonly suffer themselves to be governed (or led on) by three sorts of people, with which they converse which are most pleasing to them, and which are most familiar with them and approved by them.

To begin with Flatterers, which deserve the first place, and because they are Capital enemies to the truth, they bewitch their Souls and poyson their dispositions with such pestiferous and dangerous potions of tiranny, folly, and vice, that all their Subjects feel the smart thereof: They call their folly and rashness, prudence; their cruelty, Justice; their dissolute luxuries and uncleanness, gentle sports: If they are covetous they say they are provident: If they are prodigal, they call them liberal; so that there is no vice in a King or Prince, which they know not how to mask, paint, and glose, under colour of some vertue.

The second are the Master-builders and inventers of Taxes, Excises, and Impositions, the

the which sleep not day nor night, to invent some new strange way to get money out of the common people for their Lords and Masters: These invent new Dignities and Honours to be bought: These take away, diminish, and cut them short again: These petition for confiscations and condemnations against other men; all their study, diligence, and care, is to gather together, win, obtain, and procure, the Lands, Goods, and Inheritances of the poor people.

There is another kinde of men, which under the pretence and covert of good, d make of themselves honourable Hypocrites, who have their aspect and reach so large; that they are alwayes entrapping and discussing other mens lives and actions, seeming to be Reformers and Enemies to vice; they denounce against some good men, and raise lies against others.

These approve such wickednesses, and not onely are cause of mens loosing their Estates, but many times of their lives, who have deserved no such punishment for what alleadged against them, neither from God nor Man, for which cause the Ancients held a custome (as *Herodotus* relates) to condemn for Devils and Enemies of their common weal (after their deaths) those Princes which in their Reins had ill governed the people, and basely spent their

their Revenues (as *England* may dearly lament in our age, but then there was no King in *Israel.*)

Also they were wont to congregate in their Temples with their Heathen-priests, to petition their Gods not to take such Rulers into their Society or Community, but to condemn them to infernal Furies, to be tormented and chastised.

This custome was not onely anciently used, but of latter years (yet not amongst true Christians) they had certain proper Curses and Execrations against such wicked protectors of the people, as *Antonio de Guevarra* denotes, who was Choroniſt to the Emperor of a Vice-Roy of *Sicilia*, upon whose Tombe in revenge of his many Tirannies and base abuses they writ as followes.

Qui propter nos homines, et propter
Nostrum salutem, Descendit ad inferos.

Truly by this little I have written, mayest thou see the miseries and perplexities with which Royal Scepters are encompassed, these Thornes are hidden under covert of these beautiful Crownes of Gold, and seeming Rose-Beds of Government, the which often are, and ever ought

to be green, freſh, and beautiful, without withering, that they may afford content, ſavour, and ſent to all, be a continual light and good example, like a bright ſhining Lamp to the whole World, for if they are infected with any muddy Vice, if any neceſſary thing be wanting to a Lamp, it preſently burns ſadly and dim, a man had rather be in the dark then have ſuch a light, like the wickedneſs of *princes*.

How much the greater, or how much the more ſinful their Vices are, ſo much the more are they worthy to be reprehended and reproved for them; for as *Plato* ſayes, It's not onely one ſin to them in the action, but a ſecond ſin, and more dangerous in the Example; ſo that if it is a hard thing for any man to be good, (as *Heſiod* ſaid) it is ſure a greater difficulty for a prince to be ſo, for the aboundance of delights, pleaſures, and honors which they enjoy, are rather Fewel to encreaſe, then Water to aſſwage the burning heat of Vice.

Man-kinde for the moſt part is apt to ſurfeit himſelf, and wiſh to make his perpetual abode in theſe and the like ſuperfluous delights and dainties: But it will be firſt convenient that they that do attempt (eſpecially Princes) to give themſelves

over

over to Worldly pleaſures, or ſet themſeves upon the delights thereof, that they well underſtand the natures of Vices.

What a vertuous man ſure was *Saul* befor he came to be King of *Iſrael?* How was he praiſed and eſteemed by the Holy Spirit in the Holy Scripture, and was choſen of God for that Royal Dignity and Charge? But how ſoon was the Sun of his Juſtice, Truth, and Obedience, Eclipſed? How Glorious, Magnificent, and Juſt, was the beginning of the Reign of *Solomon?* What gallant ſymtomes did he ſhew of a vertuous King; but he no ſooner opened the Gates to Royal pleaſures, delights, and paſtimes, but he fell into the hands of evil Women, who rob'd him of his ſenſes, riches, and religion.

Of twenty two Kings of *Judah*, onely five or ſix did perſevere in vertue and goodneſs unto their lives ends: And if thou wilt make a diligent ſearch into the lives of the Kings of *Iſrael*, from *Jeroboam* the Son of *Nebat*, there were 19 in all; there was none of them that Reign'd well, or pleaſed God in their lives, and by that means brought their buſineſs to an ill period.

If we conſider the eſtates of the *Aſſyri-*

ans, *Persians*, *Greeks*, and *Egyptians*, we finde more evil then good amongst them: If we consider what were the *Roman* Emperors, having so many flourishing Kingdomes, such large and fertile Provinces under their commands, we shall finde them all consumed in Vices, filled with Cruelties, and wrapped up in Uncleanness, that it is a horrour to read their infamous lives in the Histories.

Oh what a magnificent glory was it to see the flourishing estate of the *Roman* Republick, before *Sylla* and *Marius* turmoiled and disquieted it, before *Catelme* and *Catullus* troubled it, before *Julius Cæsar* and *Pompey* vexed it with civil wars, before *Augustus* and *Marco Antonio* endeavoured its destruction, before *Tiberius* and *Caligula* defamed it, and before *Nero* and *Domician* corrupted it: For although they inriched and inlarged its Territories, by adding great and large Kingdomes to its Dominions, yet of far more and greater consequence were the vices and ill customes which were introduced with them to the publick detriment, for the Riches and Goods they spent and lost, but the Vices remained still on foot as absolute Lords of their Common-weal.

What Memorial is there in *Rome* now of *Romulus*

Romulus that founded it? Or of *Numa Pemphilio*, that built the great Capitol, or of *Anco Maroio* that did surround it with Walls, or of *Brutus* that freed it from Tirants, of *Camilio* that put the *Gauls* or *French* to flight: Do not these examples, *&c.* which have been hinted, plainly make appear to our view, what chance what happiness attend Supream Magistrates, and how that Kings and Princes are more subject to the great changes and assaults of Fortune, then any other men in the World; for very often the thrid of their lives is more in danger to be cut thereby then any private person, and that when they think themselves most secure.

The infamy which doth follow evil Princes, their Vices remaining upon Record in Histories, is a thing that they should have respect to, much more then to the evil reports and back-bitings of evil principled men: For the last can onely defame them living; but the first, which is History, tells and makes odious their vicious lives to all following Generations, which being well pondered and weighed by *Diocleſian* and other Emperors, considering the troubles which do attend Princes, they set at naught their Crowns

and Seepters, abhorred to live in command, and govern where ſo vanities and troubles were attendants, but retired themſelves to a Countrey life, rather deſiring to ſequeſter themſelves all their dayes, and ſpend the remainder of their lives in that pleaſant and peaceable ſolitude, then to enjoy the utmoſt of delights and pleaſures, which at beſt are but weak, deceitful, and periſhing enjoyments.

But now it is time we leave the temporal Princes, and turn to treat ſomething of Spiritual Lords, beginning with them that counts themſelves the Heads of the Church of *Rome*, the Popes, the Patriarcks of the *Greek* Church, Arch-Biſhops, and Biſhops, *&c.*

Would not a man think that they are happy and fortunate in this World, they enjoy the greateſt Dignities in the Earth, they gain what they have, and ſuſtain it without dint of Sword, preſerve themſelves in it without much danger or labor, moſt Chriſtian Monarchs do reverence and honour them, and kiſs their feet, they abound in Riches, and are full of Dignities and Honours, although St. *Peter* and the Apoſtles whom they repreſent, were true and lively patterns and examples of poverty,

verty, yet if thou consideresst well, and lookest to the end of the Tragedy, thou wilt not onely not count them happy, but thou wilt loose the appetitious desire of wishing to enjoy their great estate, or to be Pope, Patriarck, Arch-Bishop, or Bishop, but out of a pure charity thou wouldest bewail them; for that Pope or Bishops, *&c.* that will govern the Church according to the rules, lawes, and precepts, prescribed by God himself, must be like a publick Slave or Servant, venture his life to save that of others, esteem little of his own health to preserve that of his Neighbours: He must watch whilest others sleep, set Spies, and have his Ambushments all the World over, never be without care or quiet, that a moment of their lives may not pass without profit to the whole, that Sathan with his entrapments do not beguile or disturb their Flock.

And if it be so as Saint *John Chrisostome* saith, in a Commentary of St. *Pauls* Epistle to the *Hebrews*, that a Curate or Rector of one onely Church is saved with much difficulty, by reason of the great charge of Souls that lies upon him.

What danger doth he run that is in a higher place, and is Bishop of a thousand

Congregations, or more; where ſhall his portion be, if he be negligent to ſee ſo many thouſand ſouls fed? which being well conſidered aud experimented by Pope *Adrian*, a Learned man in his way; who was wont to ſay, and that weeping, (but to his moſt particular Friends) *That amongſt all eſtates of the World, none ſeemed to him more miſerable, or of a more dangerous condition, then that in which he was of Pope*; For although ſuch Dignities have their Foot-Cloaths and Canopies, &c. of State very rich, adorned with Gold and precious Stones, ſo gallant, ſumptuous, and full of pomp, that no more cannot be.

All this Noble proviſion, all this Royall State, unto the foot of which no man (forſooth) muſt approach but on his Knees, is full of ſharp Thornes, the rich Mantle they wear is loined with Prickles, and Cares like ſharpeſt pointed Needles, the burthen is ſo heavy to bear, that it makes the back bend and grow crooked, even of the moſt ſtrong and ſtout hearted man; for that rich triple Crown and Diadem which encompaſſeth thy Head, may better be called a flame, that burnes and conſumes the ſtrength and Soul.

Theſe are the words of Pope *Adrian*; which

which well conſidered, I believe there would be very few ſtrive to attain to that place and dignity.

It is ſuch a charge, that no honeſt man can deal with; *For he muſt uphold all profitable errors, and maintain things (if advantagious) contrary to his own Genuous:* But it's time to leave the chief heads of the Church, and their weighty charges, and turn to the inferiour Members, who are ſick of the ſame diſeaſe; and to contemplate them more near.

Let's firſt conſider what the Prieſts of the Gentiles were, and let's compare theſe with ours, that we who are enlightned with Evangelical faith, and ſuck the ſincere Milk of Chriſtianity, may be troubled and aſhamed, and learn of ſuch who ſhould be taught by us.

It is a certain and confirmed truth, That the Prieſts of the Heathen were choſen of the moſt learned and known of the Heathen, of the beſt and moſt famous: As we read of the Prieſts of the *Egyptians*, the which were maintained at the publick charge, and never ſpent their time in any other thing then (after their Duties and Ceremony ended) in Phyloſophy, and ſearching out the ſecrets of Nature, from which honeſt and vertuous imployments,

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proceeded a singular and notable profit and benefit to all posterity; for as *Aristotle* writes, *They were the first inventers of Mathematical Arts, their lives were so orderly, good, and vertuous, and their Doctrine so admirable, that* Lycurgus Pythagerous, Plato, Democritus, *and the greatest part of the ancient* Greek *Phylosophers, left their Countries, their Houses, their Wives, their Children, and their Academies, to goe and learn of the* Egyptian *Priests.*

The very same custome they used amongst the Priests in *Babilon*, which were called *Caldeans:* What spare time they had, their Ceremonies ended, they imployed in studying Phylosophy, and the secrets of the Heavens; so that as *Diodorus Siculo* writes, We owe to them the invention of Astrology, and the greatest secrets of Astronomy, which they found out with extraordinary care and labour.

Also, the *Persians* had Priests which they called Magicians, which is as much as to say, *Wise men*; which they so much loved, honoured, and respected, for their good lives, as well as for their excellent Doctrine.

In their most urgent occasions and in their

their greateſt neceſſities, they ran to them as if they had been Gods on Earth.

The *Indians*, as by the following Diſcourſe, had their prieſts, which they called *Gymnoſophiſts*, of ſuch excellent learning, and ſuch juſt and vertuous lives, that they alone were ſufficient to confound, alay, and abaſe the pride of that great Tirant *Alexander*, as *Plutarch* writes, who was determined to make deſolate their Countries, to kill and deſtroy whatever he found in them.

But when he heard theſe wiſe men, who like noble Heroes came to plead for their Country, he did not onely not do it, but he beſtowed upon them great Treaſure, and let them all live in their ancient freedome and liberty.

Alſo the ancient *French* (then called *Gaules*) before Chriſtianity was preached amongſt them, as *Julias Cæſars* in his Commentaries writes, They had Prieſts which they called *Men of Lives*, which were men of great Auſterity and much knowledge, for the which they were honoured as Gods.

The time that they could ſpare from their uſual Ceremonies, they employed in teaching Children and inſtructing Youth, diſputing the Immortality of the Soul,

Soul, the Motions of the Heavens, the Circumference of the Globe of the Earth, the *principium*, Beings and Natures of things.

In these and the like profitable labours and studies, did these good men employ their vacant hours, not suffering one moment to pass which they did not improve for the common good.

Here thou seest the condition and the life these men did lead, these were their usual imployments: In these vertuous actions did they spend their times, who though Priests, yet Heathen Priests, without true Faith, true Law, or the true God, without hopes of a future and better life, and without fear of chastisement; which we believe God can when he pleaseth lay upon us.

Now let us compare with what hath been said, the Lives, Customes, and Occupations, of our Ministers and Priests; and (I doubt) we shall finde, that these Heathens will rejoyce one day against them to be their accusers and condemners for the wicked life very many of them lead. I speak against the bad, and their Vices, and not against the good, or

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the Prieſtly Function; for I well underſtand and know, that there are many good and learned Shepherds, who with true Chriſtian diligence are ever watchful over their Flocks, which have a ſtrict and continual care over their Foldes, gently feeding them at ſeaſonable times; and as is moſt agreeable to Gods holy word.

I alſo know, That in all Chriſtian Univerſities there are many excellent Doctors, who with their holy underſtandings, lives, and Doctrines, do like ſo many reſplendent Jems adorn and beautifie our *Europe*.

But how many Church-men are there in the World? I wiſh we have not too many falſe, ſeducing, ignorant, and ſcandalous Teachers amongſt us in *England*: But I am ſure they have exceeding many in the *Roman* Church, of whom I ſhall give you a Character, given them by one of their own Church, who are ſo nurſed and fed up in ignorance and fooleries that they hardly can read over their Maſs, therefore they murmur it betwixt their Teeth, *That their ignorance may not be diſcerned.*

Now if they cannot read, how ſhall they be able to underſtand the Dignity,

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Vertue, and Efficacie, of the holy Sacraments?

How many Paſtors are there this day in the World that underſtand better how to Court Ladies, and take pleaſures in other Vanities, then to unfold the difficult queſtions of *predeſtination*, *free-will*, and others, which the holy Scripture ſets forth Againſt theſe the Prophet *Ezekiel* propounds a woe, ſaying in the 34 *Chap.* 2, 3, verſ. *That they ſpent their time more in feeding themſelves then their Flocks, and inſtead of gently leading them in plentiful paſtures, they eat the Fat cloathed themſelves with the Wool, killed them that were fed, but they cared not to feed the Flock*

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In their moſt urgent occaſions and in their

blood and ſuſtenance of the poor Sheep, ſpend the Churches Revenues in pomps, delights, ſports, and other exerciſes, inſtead of maintaining the poor, relieving and marrying Orphans and poor Maides, (as Saint *Nicholas* did) who gave, and they knew not who did give it, for the inſtruction of Youths in the Liberal Arts, maintain them in Uniuerſities to learn the Sciences, both Divine and Humane: But our God, which is juſt in his Judgements, brings theſe unjuſt Stewards and vain ſpenders of his Goods to account, when they leaſt think on it.

It is certain there are many priests that [illegible] ed amongſt them, as *Julius Cæſars* in his Commentaries writes, They had Prieſts which they called *Men of Lives*, which were men of great Auſterity and much knowledge, for the which they were honoured as Gods.

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In these and the like profitable labours and studies, did these good men employ their vacant hours, not suffering one moment to pass which they did not improve for the common good.

Here thou seest the condition and the life these men did lead, these were their usual imployments: In these vertuous actions did they spend their times, who though Priests, yet Heathen Priests, without true Faith, true Law, or the true God, without hopes of a future and better life, and without fear of chastisement; which we believe God can when he pleaseth lay upon us.

Now let us compare with what hath been said, the Lives, Customes, and Occupations, of our Ministers and Priests; and (I doubt) we shall finde, that these Heathens will rejoyce one day against them, to be their accusers and condemners for the wicked life very many of them lead. I speak against the bad, and their Vices, and not against the good, or

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And in another place, ſuch are called dumb Dogs, blinde, and ſloathful Teachers, that cannot, or dare not, bark at the Wolf Sathan: They are very curious to ſeek out any thing that may make for their pleaſures of Hunting, Hawking, and glutting their paunches; but little, or no care do they take to ſeek out a *good* paſtor for the Flock of Chriſt, who one day will call them to account for their charge, and make them dearly pay for thoſe which are loſt through their careleſneſs and neglect; in concluſion, theſe are true Leaches, whoſe principal purpoſe is to ſuck the blood

blood and ſuſtenance of the poor Sheep, ſpend the Churches Revenues in pomps, delights, ſports, and other exerciſes, inſtead of maintaining the poor, relieving and marrying Orphans and poor Maides, (as Saint *Nicholas* did) who gave, and they knew not who did give it, for the inſtruction of Youths in the Liberal Arts, maintain them in Uuiverſities to learn the Sciences, both Divine and Humane: But our God, which is juſt in his Judgements, brings theſe unjuſt Stewards and vain ſpenders of his Goods to account, when they leaſt think on it.

It is certain there are many prieſts that have gathered the fruits of their Benefices, conſumed and ſpent their Rents and Tythes twenty years together, and have not viſited their poor Flocks not three times, which they recommend to fooliſh and ignorant Curates: And let them be never ſuch ideots, yet he that will officiate cheapeſt, he ſhall have the place; for the which if God be not the more merciſull, it were juſt in him, that they who ſerve God by their blinde proxies, (it may be to the deſtruction of many Souls) ſhould be condemned to ſuffer perſonally Eternal pains, which being well contem-

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plated by holy Saint *Barnard* in his 33 Sermon upon the *Cauticles*, being very angry with them, he complaines much against their exceſſive pomps and ſuperfluous delights, and paints them out in ſuch lively Colours as their diſhoneſt and vicious lives do deſerve, which he doth with a more Divine then Humane *penzil*, ſaying; *There reignes in the whole body of the Church a peſtilential ſpot and contagion, which cannot eaſily be healed and blotted out: The Miniſters and Servants of Jeſus Chriſt do ſerve* Anti-Chriſt, *they go very much decked and honoured with the Goods of the Lord, but do not ſerve the Lord:* Out of his Treaſures do they take the Garments of unrighteouſneſs, which thou ſeeſt they every day wear, from hence they have the Gold with which they adorn their Saddle, Trappings, Spurs, and Stirrops; hence they have the rich Furniture for their Houſes and retirements, which are far better adorned then the Churches, they have all their charge, and their Spurs are better guilded then their Altars, from hence they fill their Tables with ſumptuous Banquets and delicate Viands, and alſo their Cup-boards of Gold and plate. The Gormandizing Gluttonies and Drunkenneſs which they ſo fre-

frequently uſe do all flow from hence, even from the peculiar Treaſure of God, from that which he hath ſet apart as it were more particularly for his own uſe, and he concludes, ſaying; That they may come to enjoy without fear, rule, or meaſure theſe and many other delights, paſtimes, pleaſures, they by one meanes or other make the Prelates, Presbyters, Arch-Deans, Deans, Biſhops, Arch-Biſhops, to become their friends.

The ſaid Saint *Barnard* being afterwards incenced with anger and holy zeal, in a Sermon which he made in the Synod concerning prelates and Miniſters, he did not ſend to them, but face to face he told them of the fore-going Enormities, and openly declared to them, That this was not the way to direct, dreſs, and adorn, the *Spouſe* of *Jeſus Chriſt*, but rob her of that ſhe had, and leave her naked; not to preſerve, but to deſtroy her; this is not to maintain, uphold, and defend her, but to ſpoil, make havock of her, and betray her into the hands of her Enemies; not to inſtruct her and her Children, but to perplex and weary her; not to document her, but to prophane her; this is not to feed the Flock of Chriſt, but to

destroy it. These are the words of that holy man to the Ecclesiasticks of his time, when they did not lead such wicked lives as in our dayes they do.

Saint *Peter* and Saint *John* said they had neither Gold nor Silver to give to the poor man that begged at the Gate of the Temple.

If they should see their successors, but not their imitators, how they flourish in Courts, what glory and state they take upon them, how they goe cloathed in Silks, perfumed with Musks and Amber, in Coaches, and on Hose-back like Saint *George*, lying at ease in the magnificent palaces of Kings and Princes, when they themselves were the most part of their lives lodged in the Prisons, Castles, and Dungeons of Tyrants; what think you would they do? what would they say? what can these men expect, but that the Lord will come with his Scourge, and whipt them out of the Temple, these Merchants, sellers of the Offices and Benefices of his Church.

If we will diligently search and enquire into the lives and conditions of those that have a hand in the Government of Com-

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monwealths, how many miseries and evils shall we find them subject to, though it appears to be the most necessary and free life, and the most notable entertainment that Man can enjoy, yet for all that we shall perceive that it hath its troubles, its turmoils, and afflictions, as all others have, and thongh it have some quiet pleasure and contentment with the honour and respect that every one gives them, yet this condition is so brittle, frail, and transitory, that for the most part it happens to them, as with hot swellings of wounds or inflamations, and other infirmities which do breed and ingender in a mans body.

Every one will needs see, touch, and prescribe his remedy: Even so those Judges and Senators must act all publickly; for although they would, they cannot, nay, they dare not, hide from the people the least of their designes; for the multitude although they are not so wise as to give a good reason of things, yet they are not altogether so sottish, but they can give a guess at what is good and what is bad; for which reason commonly those that govern amongst them are subject to be like Players in an interlude, though they be sometimes honoured and respe-

cted, yet they are often reviled, ſcoffed at, caſt off, and rejected, to their utter ſhame and confuſion; for the fooliſh and giddy-headed Rout, which *Plato* called a Monſter which hath many Heads, its mutable, uncertain, and unſtable, a mocker, a-jeerer, a friend ſo much of deceitful jeſts, that it will as ſoon ſpeak evil of one as praiſe him, without ſcence, or diſcretion, no friend to reaſon, but againſt it; its a Traytor, an obſtinate fool, and above all, inconſtant.

Such muſt they be in ſecret as in publick, thoſe that govern, if they will well command this Beaſt the common Rout; for as they judge in publick Audience, even ſo are they judged in ſecret by all; even in the greateſt and moſt important buſineſs, as in the affairs of leſs importance, their never wants this evil, but alwayes in Commonwealths they have contradictions.

As *Plutarch* in his *politicks* expreſſes, the *Athenians* murmured againſt their *Simonides*, becauſe he ſpake high, the *Thebans* accuſed *Paniculas*, becauſe he did ſpet much; the *Lacedemonians* blamed their *Lycurgus*, becauſe he alwayes hung down

down his head; the ſleeping of *Scipio* troubled the *Romans*, becauſe he ſnorted much; thoſe of *Utica* defamed good *Cato*, becauſe he eat in haſte, and with both his Jawes; and they eſteemed *Pompey* ill nurtured and very uncivil, becauſe he ſcratched himſelf onely with one Finger; the *Carthaginians* ſpake evil of *Hannibal*, becauſe he alwayes went unlaced and open at his ſtomack; others jeered at *Julius Cæſar*, becauſe he went ungirt.

All this is but a ſmall matter in reſpect of what the Commons in Commonwealths have put upon their Leaders, in compariſon of the multitude of their Senators they have perſecuted, baniſhed, and put to death, in recompence of the many ſervices they have done for them, and the many miſeries, afflictions, and troubles they have ſuſtained for them and their Country.

If that great *Greek* Orator *Demoſthenes* ſhould ariſe at this time, well might he ſay over again what he once ſaid in this caſe, complain of the peoples ingratitude; for after he had been a firm ſhield, defence, and protection to his Countrey, and a Real deliverance to the City of *A-*

thens, he was by the Rout unjustly banished, as if he had been a Thief or Malefactor: *Socrates* was bewitched, *Hannibal* was so evil treated of his Countrey-men, that he was forced to banish, or absent himself from them, and wander through the World begging, and miserably ended his dayes.

Even so the *Romans* served *Camillo*, the *Greeks Lycurgus* and *Solon*; one of the which was stoned to death, and the other (after one Eye plucked out) banished a a Murtherer.

Moses and many other Saints often had experience of the mad fury of the giddy-headed multitude; but if they lived in our dayes they might complain a thousand times more then in their dayes they had occasion.

But as we do breath forth and openly proclaim the fooleries and mis-deeds of the giddy and fickle-headed Commons, it is not reason we should hide the errors and vanities of many Judges and Governours of the people, how they become wicked and corrupted, amongst which some are unjust out of fear of distasting a Prince or great Lord, and do as *Pilate* did, not to incur the anger of *Tiberius Cæsar*,

ſor, he condemned to death the ſpotleſs Lamb Chriſt Jeſus.

Others are corrupted by love, friendſhip, and favour, as *Herod* the *Tetrarch*, who for love to pleaſe the fooliſh fancy of a Maid, condemned to death innocent Saint *John Baptiſt*, although he knew he was blameleſs: Others are led out of the way by a mortal rancor and hatred that poſſeſſeth them: As that Prince and High-prieſt, who commanded St. *Paul* to be ſmiten on the face whileſt he was pleading at the Bar in his own defence: Other whiles they are bribed and blinded with Gold and Silver; as the Son of that great prophet *Samuel*.

This is ſuch a contagious Diſeaſe, is taking, and of great account, and that even amongſt the moſt preciſe; all with a good will do receive preſents, ſays the prophet; all holds out their hands for gifts; as the phyſitian if little money, little health: they obſerve not the courſe of Juſtice towards Orphans, neither do they judge aright the cauſe of the Widdows.

And in another place he ſayes, Woe be to you that ſuffer your ſelves to be corrupted and ſuborned with bribes, intrea-

ties, rancor, or friendship; and for the ſame do make of the good evil, and of the evil good, of darkneſs light, and of light darkneſs.

Curſed be ye that do not judge according to the juſtneſs of the cauſe, but lookeſt upon the perſons, and giveſt Sentence according to the gifts with which ye are bribed; ye that ſhut your Eyes to equity, and ſet them wide open to bribes; ye that do not guide your ſelves according to the dictates of Reaſon, but according to your affections, payment, and according as your own appetites or wills ſhall rule; ye are very diligent in rich mens concernments, but do delay, neglect, and defer the cauſes of the poor; ye are very ſharp and ſtiffer againſt the poor man, but ſoft and flexable if againſt the rich; which brings me to what the wiſe man ſaid, That if the poor man ſpeak no man will hear, but asks who was it? If the rich man ſpeaks, every one ſayes ſuch a man ſpeaks well; Oh how gallantly hath he ſpoken; every one is pleaſed with his Language, every one praiſes him to the heighth: All is but a Scifer, all is Air in a poor man, in reſpect of the pretences of theſe great men, in reſpect alſo of the Wormes of preferment which gnawes the Entrailes of

ſuch

such as are trusted in this publick Honour and Dignity; for they presently would their Sons what the Mother of the Sons of *Zebede* desired hers might be, command Lord that my two Sons may sit one at thy Right-hand, and the other at thy Left-hand in the Kingdom of Heaven; even so do they desire that their Children may succeed them in their Governments and precedencies, although oftentimes they are simple and uncapable.

The Prophet *Jeremiah* speaks of the Judges and Magistrates (especially of Common-wealths) that they enriched, ennobled themselves, and endeavoured to speak their own ends, before they would judge the cause of the Orphans and poor.

Is it not reason, saith the Holy Ghost, that I should avenge my self of such men? Hear what the holy Spirit sentenceth by the mouth of Saint *James* against them at the day of judgement:

Seeing thou hast destroyed the innocent and just, and thou hast spent thy time in all sorts of pastimes, delights, and pleasures, and ever hast endeavoured thy hearts content in this life.

It was all false, saith our Lord, for from

from henceforth thou ſhalt ſigh, weep, groan, and howl, being ſurrounded with Torments; your Riches ſhall periſh, your Garments the Moaths ſhall eat, your Gold and your Silver is ruſted, and that ruſt ſhall riſe up in judgement againſt you, ſhall eat and conſume your fleſh as a fire, becauſe the tears, ſighs, and grouns of the Widdows and Fatherleſs came up to my Throne.

Here we ſee the complaints of the Prophets and holy Apoſtles againſt the corrupted and mercenary Judges: This is the Sentence which God hath pronounced againſt them and ſuch evil doers.

Now there remains to our ſerious view nothing worth our notice, but how it fares with married people; what a contented life do they lead, after we have diligently ſearched the lives of the principal conditions of the World; it is a certain and known thing that if we will in our phanſies imagine, or compoſe in our underſtandings, an *Idea*, pattern, or copy of a happy Marriage, well endowed with all things can be deſired, as *Plato* did in his Reipublick, or as Saint *AUGUSTINE* did his in *Civitate Dei*, that in appearance there is nothing in the World that can

can be compared to the delights, pleaſures, paſtimes, and quietneſs, which attend a Married life.

That this may be true no man can deny, for with them the good and bad fortune is in common; each participates in the others condition; the Bed is common, the Children common, there is ſuch a conformity betwixt them, their hearts, mindes, and affections; ſo that two bodies, two ſouls, ſeem to be one; and if we do receive a contentment, a pleaſure, and a delight, when we impart to our intimate friends, our negotiations and our paſſages: How much greater delight and hearts-eaſe muſt it be to declare fully what happens tō us, to unburden our breaſts, to eaſe our Spirits in the boſome of ſuch friends, which are tied to us with ſuch an undiſſolvable knot of charity and love, who we may as confidently truſt as our own boſomes, making them Treaſurers and loyal Keepers of the greateſt and moſt valid ſecrets of our hearts, not hiding from them the uttermoſt thoughts of our ſouls.

What greater teſtimony can there be of a true, perfect, and perpetual love, then for a Woman to leave Father, Mother, Siſters, Brothers, and Kindred; and even

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ſeem to be an enemy to her ſelf, to follow the Husband that loves, honours, and reſpects her, ſo great is her affection, that ſhe deſpiſes and ſets at naught all other things: She deſires nothing more then her Husbands content and welfare: If he be rich, ſhe will ſo far as in her lies, preſerve his Eſtate; if he be poor, ſhe ſtudies more then how ſhe ſhall encreaſe his Eſtate.

In this ſhe imployes her time and the induſtry with which Nature hath endued him, to help him and prevent his poverty, ſhe greatly rejoyceth to ſee her Huſband enjoy proſperity and contentment: If troubles, croſſes, and afflictions do come upon him, ſhe helps to bear the burthen of his ſorrowes, ſhe comforts, accompanies, and ſecures him.

If a Married man will ſit at home, or retire himſelf, he hath a Wife that continually will accompany, diſcourſe with him; and with her loving entertainment expel from him all ſorrow, grief, and melancholly; If he goes a Journey ſhe accompanies him with her Eyes ſo far as her ſight can reach, and being abſent, ſhe honours, deſires, and expects him with tears, ſighs, and complaints: When he re-

returns home again, ſhe runs forth to receive, embrace, and entertain him, diligent to aſſiſt and undreſs him, inventing new and exquiſite love-toyes and delights to content and pleaſe him, by all the means and wayes ſhe poſſible can; ſo that a good Wife ſeems to be an extraordinary gift and bleſſing, which God hath beſtowed upon him for his pleaſure, delight, content, and refreſhment to his Youth, and for a help, comfort, and ſolace to his old age.

Nature can afford us but one Father and Mother, but Matrimony repreſents many to us, giving us Children that do honour, reverence, and love us, more then their own ſelves; for being young, they ſport, they tumble, and play the little Apes, they play the Fools, prattle, and chatter, to give us content, to pleaſe our appetites, and increaſe our mirth with their innocent ſports and paſtimes; ſo that it is in appearance as if Dame Nature had beſtowed on married people for their recreations, ſome Players of interludes, or delightful Jeſters, to paſs a great part of this miſerable life; and when old Age comes upon us, which is a thing common, and of neceſſity muſt come upon all that live long; theſe little Monckies (as

I may say) do ease and comfort the troubles of this life. They shut our Eyes when we die, and see us decently restored unto the Earth from whence we were taken.

These are our Flesh, Blood, and Bones, when we look upon them we see our selves; so that the Father that hath his little Son before him, may say, He seeth his own portraicture, though in a smaller compass, in the face of the Child: In them we seem, as if we are born anew in the World; and although Age may load us heavily, and molest our quiet with Aches and pains, it very much chears and bears up our drooping Spirits, when we see these little figures and portraictures of our own persons, which do cause and maintain a perpetual memory of us to remain, and by pre-creation of Children, like some fruitful Tree, from whose Trunk is cut plants, which grow up and produce many Trees and Plants.

All which, the Author hath fully discoursed in a Treatise which he brought to light the year before this, concerning the excellency and dignity of Marriage, in which, I think, he hath not omitted any thing that might set forth the honour and glory of holy Wed-lock; so I shall not

turn

turn so far from my present purpose, as to speak of that which I then so largely discoursed of.

But because the point I am about treats of the miseries and troubles which attend all estates and conditions of men in this World, it will not free this more then the rest.

I will declare in short what I have read hereof in several Authors, especially in that called *The Politick Mirrour*; but I and all of them must needs confess, that there are many sweets, delights, and pleasures in Wedlock; yet do but consider and poise with equal ballance the great care and charge thereof, you shall find many sharp Thornes and Prickles amongst these Rose-Beds, and sometimes sad storms and Tempests.

To prove the truth of this, look upon the *Athenians*, who were a people that were anciently in great esteem and honour in the world for their prudence and knowledge, seeing many Women that could not live with their Husbands, by reason of the Differences which continually rose betwixt them, they were forced to chuse a new sort of Judges in their Commonwealth, which they called *Over-seers, and friendly*

friendly Composers of Differences, whose Office it was to take Cognizance of all Discords betwixt Married Couples to reconcile them, and to use all means possible to make them friends.

The *Spartans* had also their Judges and Magistrates for this purpose, even to correct the foolish pride and vanities of Married Women, and to suppress the bold impudence of many of them: The *Romans* would not allot particular Judges for this; it is possible that they believed that men were not able to restrain the unbridled audaucity of Women, (when they resolve upon any thing) they would rather seek succour of their Gods; for which cause they dedicated a Temple apart to the Goddess *Vici placa*, in which they reconciled all Discords of Wed-lock: But who can (said they) with patience suffer the burthen that attends Matrimony, or bear with the fooleries and arrongancies of Women, or submit to the yoak of such an imperfect creature? Who can be able fully to satisfie the Carnal, as well as the disorderly appetite of rich cloaths and vanities of most Women?

Hath it not been an ancient saying amongst the *Greeks*, and is still used amongst us, That a Ship and a Woman ever are want-

wanting one thing or other; if thou takeſt one of poor or of low condition, thy kindred and friends will diſreſpect her, and as little eſteem thee; if ſhe be rich ſhe will ſtrive to make thee her ſlave and vaſſal; for when thou thinkeſt to marry one of thy equal, thou takeſt one that thou canſt not command; if ſhe be unhanſome, thou canſt not love her, if ſhe be beautifull thou art ſure never to want companions and friends at home; a fair woman is a Fortreſſe that every one deſires to be commander of, all lay ſeige, and battery againſt it, Oh what a difficult thing it is to keep that, which all men deſire, and uſe their uttermoſt wits to ſteal, procure and enjoy: behold ſaid *Guillermo Periera* a jealous man, the great danger in which I leave thee; the head which thou now haſt of a round forme, may be turned into a ſquare ſhape, meaning in plaine termes thou mayeſt be cornuted; in concluſion, if ſhe be rich ſhe will be proud, if beautifull, there's ground for jealouſie; if foul or ill ſhaped, there's matter of hatred and diſaffection offers; for which cauſe *Diponates* as a deep ſufferer in the affaires of Wedlock; was wont to ſay, *That marryed people had only two good dayes, the one was the Wedding day in which all is pleaſure, contents and paſtimes*; the bride is freſh, beautified and chearfull; all new joyes or novelty is pleaſing, in delights al-

wayes the begining is moſt apetitious and ſavory; the other is the day of death of a mans Wife, for the Snake being dead, her poyſon dies with her; even ſo when the woman dies, the man is freed from a ſharpe and hard ſervitude, in confirmation of this they produce a ſtory of a young *Roman* Gentleman that the day after the Wedding, his friends finding him ſad and penſative, after the enjoyment of his firſt nights pleaſures, ſome of thoſe that were moſt intimate with him and private, asked of him the cauſe of his ſorrow, and why (he that had a Wife beautifull, rich and of noble Parentage) ſhould be ſo ſad! he ſtretched forth his Leg and pointing to his foot, he ſaid, friends you well may ſee, how well made and faſhionable my Shooe is, but none of ye know where it pinches me; *Philemon* affirmes, *That a Wife is an inexcuſable evil to a Husband*; for its a difficult thing to find a good Woman; therefore ſaith the antient Proverbe in Spain: *Una buena muger, una buena, Mula, una buena cabra, ſon tres malas Beſtias*, a good Wife, a good Mule, and a good ſhe goat, are three neceſſary evils; to make good this they produce *Plutarch* queſtioning; is there any thing more quick and nimble then the tongue of a Woman, any thing more biting or more pearcing then the injuries expreſſes, more raſh and indiſcreet then

then her boldneſs, more execrable then her malice, more dangerous then her fury, more falſe or counterfeited then her teares, not to make a large relation of many other offences, the ill huſwifrie and gadding abroad of many women, neglecting their Children, putting them to others to Nurſe, and if they do bring them up at home, they are too often ſo perverſe and wicked, by their Mothers example, document, and cockering, that they do not only hazard the loſſe of the Honours and Eſtates of their fathers, but their perſons and lives alſo, leaving ſuch a blot upon their families, which can never be blotted out, or taken away; of which evil *Auguſtus Cæſar* feeling himſelfe hurt and wounded, he wiſhed that his Wife had never brought forth Children, he was wont to call his Empreſs, and his neece horſleaches that ſucked, and waſted him, and his ſubſtance, to his great griefe and paine, (ſure he had a bad wife and worſe children) *Marcus Aurelius* one of the moſt wiſe and worthy Emperours that ever took Golden Cepter in hand, (well conſidering and underſtanding what paſſages there are, betwixt marryed people) being importuned by ſome friends to marry his Daughter, he gave them this anſwer; Do not ſalute or preſſe me any more about this matter, for if all the councels of the wiſeſt men were joyned together, and

refined in a Goldſmiths fire, they would not be ſufficient to give a certain good and wholeſome advice for making of a happy match or marriage; therefore how do I think that I alone ſhould diſpoſe of her ſo ſuddenly without advice aod deliberation; Its now ſix years ſince that *Antonio Pio* made choice of me for his Son in law, and gave the Empire in marriage for dowry, we were both deceived, he in accepting me for Son in law, and I receiving his daughter for Wife, he was called *Pio*, becauſe he was good and charitable to all, only to me (ſaith he) he was cruel and pittyleſs, for he gave me with a very little Lady, abundance of bones; theſe portions, theſe bitter galls, and many others mixed with the pleaſures of Wedlock; and if we would confeſs the truth, we cannot ſo eaſily marke, hide, paint over, and ſet forth, the gallantry, delights and paſtimes thereof, if we weigh in the ballance againſt them the weighty burden of cares, travells, and troubles which married men undergo, it will be a great happyneſs if the Scales are equall, and the burden the lighter, which God grant to every man.

THE

The Third

BOOK

OF THE

Theatre of the World.

Wherein is discourſed,

Mans miſeries more particularly and exactly to the end of his Dayes.

LETS leave the Eſtates, conditions and degrees of men in their labours, travels, ſorrows, and dealings, caſting their nets and hookes in the maine Ocean of the World, and return to our commenced purpoſe of the miſeries of Mankind; that we may more particularly give account of the remaining ſcourges, and afflictions with which nature doth chaſtiſe, whip, and torment Men; with which engines ſhe endeavours to draw this veſſel of Earth to the knowledge and love of God, were it not juſt, that man ſeeing the corruptions of all eſtates and degrees of the World, their contemptible and

ſome conditions and beings, that dead he is, nothing but a harbour for Wormes, a Corps, and being caſt into the Grave, if after a time it be opened, gives ſuch a horrible and contagious ſcent, that all that come neer or paſſe by ſtop their noſes, that they may not be infected with it: were it not juſt, that affliction ſhould come upon him, aſſwage his pride and allay the wicked motions of his heart, and bring him to a contemplation of his frailty, and thereby be afraid to offend his God; for our vile and impudent nature is grown to ſuch a height that we do put our ſelves in defiance with God, as if we would fight the field with him, we break the fences, and cut through his true eſtabliſhed Uniformity of Religion and worſhip, and by neceſſities born of our own fantaſtical braines, (as many ſeeming wiſe men do in our dayes) willfully and not for conſcience withſtand it, and do thereby (God ſend it be not laid to their charge) keep the people from unity, love and quietneſſe: St. *Jerome* and St. *Auſtin* do affirme, that in their days the Word of God was in great eſteeme, and publiſhed, that there was hardly a Nation in the World where there were not ſome Chriſtians, even in the remoteſt parts thereof, but in our dayes, for our ingratitude and our manyfold tranſgreſſions, God hath been pleaſed to turne his back upon us, overclouding the light of his Goſpell, ſo that

that it appears in luſter, only in the leaſt quarter of the World our *Europe*, where it hardly enlightens two parts of three, and what is more to be lamented? is the multitude and diverſity of Opinions which dayly are broached and fomented amongſt Chriſtians? in the which we find our ſelves every day more involved, for what one ſaith is white, others ſay is black, what ſome hold for day, others ſay is night, in fine there wants not thoſe, who do make a lie, and Antichriſtian faith, of the truth of *Jeſus Chriſt*, from which proceeds a great and ſtrange evil, which is an exceeding cauſe of offence to ignorant perſons, ſeeing ſome wiſe men affirme what others deny, knowing as they do that there is but one only truth, & that I can find it in no place more tranſparent then in the Church of *England*: For what others can ſay againſt her is not againſt any fundamentall truth, but againſt her decent Ornaments, and Divine order; God is the God of order; and apointed diſtinct Veſtments for the Prieſts that ſerved before Him in his Temple at *Jeruſalem*; ſo that all ignorant people as well as knowing ought to ſhut their eyes and eares againſt all novelties, and ſtand ſtedfaſt firſt in the faith, but next in the practice of their forefathers, for had there been any error of conſequence, ſo many wiſe men as lived in thoſe days would have amended them, its true the Church may

to appearance run a great hazard in the depths of affliction, but ſhall never be devoured, drowned or deſtroyed, which as a miracle we have ſeen of our Church in her perſecution and reſtauration; theſe Sects and Hereſies going on as they do, well may we ſay that the fences of the paſture where the Flock of *Jeſus Chriſt* were wont to be gathered together and fed, are broken down, and that Wolves are entred in, to deſtroy, diſperſe and devour the innocent Sheep, and all proceeds from the careleſſeneſs of their unwatchfull and diſagreeing Paſtors, who neglect to ſtop the gaps, mend up the fences, diſcover, withſtand and hinder the growth and increaſe of this tameleſſe devouring and poyſoning beaſt of Hereſie; from whence it proceeds that many of the ſheep have fled, and gone aſtray without a Shepherd; others are fed of ignorant and blind Shepherds, which are hired for a ſmall matter of money, and are in danger of being loſt, becauſe the chiefe Paſtors take no care to overlook them, and for thoſe that remain together in the fold and paſture of Chriſt, are at the point of hazard to be parted and miſlead from the true way; and certainly if we could ſee with our corporall eyes at once, the great and apparent danger that all Chriſtendome is in at this day, if it were poſſible to number the multitude of Soules which are dayly in danger to be

loſt

loſt by theſe Sects, Schiſmes, & Hereſies, it muſt needs make a mans haire ſtand upright, with amazement,

Tell me truly Gentle Reader, is there any manner of chaſtiſement, ſcourge, torment, anguiſh, or ſorrow? of which we have not taſted in our dayes, with which God hath not aſſayed to awaken us.

I will not refraine to wright ſomewhat, and begin with the cruell wares and great effuſions of Blood which hath been amongſt us within this fifty or threeſcore yeares; although I have written thereof in another Treatiſe, and the memorial thereof is ſo freſh that the blood is hardly ſtenched of the wounds which hath been ſo deeply cut amongſt Chriſtians; the great multitude of people (as well men as women) which wander as vagabonds from Country to Province and from Citty to Village, forcibly baniſhed from their Countrys, Parents, and houſes, with the diſtreſſed Mothers laden with their ſad Orphans, who by the diligence, fury, and cruelty, of their Enemies; are forced to fly from the burning flame, and to ſeek out ſome eaſe, houſe, or repoſe for themſelves, and their hunger bitten infants, nay, and often cannot find it, theſe may be ſufficient witneſſes of the many ſtrange and bitter evils which attend War, what greater griefe then to ſee the ſtreetes filled with ſuch kind of ſorow-

full and afflicted people; what conſcience, or continency of life can they have, who are the cauſe of ſuch Tragedies, when they ſhall here the teares, ſighs, and out-cryes of ſuch miſerable Creatures; eſpecially when they ſhall conſider that there is a full and particular account to be given of all the blood that unjuſtly or maliciouſly hath been or ſhall be ſhed, from *Abell* who was the firſt man that dyed, unto the laſt that ſhall die in the World, as the holy ſpirit of God teacheth us in the Sacred Scriptures.

If we have felt the fatal ſtroke of War amongſt us, which is one of the principall meſſengers of Gods wrath, there is another which is the Peſtilence, which hath not been wanting in our dayes, for God according to our hardneſſe of heart and impenitence proceeds with us by degrees, either increaſing or diminiſhing the chaſtiſement: I have read of the moſt ſtrange wonderfull Plagues, and contagions that have hapned in former ages, the which we will compare with thoſe of our times; that we may come to ſee and underſtand that when God is highly offended, whets and ſharpens the ſword of his anger and fury againſt us, all other Creatures are overtaken with the irefull ſtroke thereof; Many Authors worthy of Credit, have written that the Citizens of *Conſtantinople* were viſited, with ſuch a ſtrange kind of horrible Peſtilence,

that thoſe that were ſmitten therewith, they imagined that they were ſlaine by the hand of a neighbour or friend, and being fallen into this frenzie, they dyed diſtracted, being only poſſes'd with this fear, that they believd their deaths wound proceeded from another man: There was in the dayes of *Heraclius* ſuch a mortall Plague in *Romania*, that in few dayes there dyed many thouſand men, the fury and frenzie of the contagion was ſo great, that the moſt part of thoſe that were ſtricken therewith caſt themſelves into the river *Tiber* to aſſwage the exceeding heat, which like a red hot Iron, conſumed their very entrailes.

Tucidides a *Greek* Author, writes that in his time there happened in *Grecia* ſuch a contagious corruption of aire, that an infinite number of people dyed, without any remedy that could be found to mittygate or cure the diſeaſe; and relates another thing more admirable and ſtrange, that if any one recovered health and eſcaped that venemous infirmity, they remained without any remembrance of what was paſt, even to the forgeting of Fathers Children, & of Childrens Parents.

Marcus Aurellius an Author worthy of credit, wrights that there happened in his dayes ſo great a Plague in *Italy* that the Hiſtorians attempting to wright thereof, ſaid it was more eaſie for them to number thoſe that were living, then to give account of how

many dyed, the Souldiers of *Avidius Caſſius* (a Generall under the Emperour *Marco Antonio*,) being in *Seleucia* a Citty appertaining to the Empire of *Babilon*; they made entrance into the Temple of *Apollo*, and finding there a certain Cheſt, they opened it, (expecting to find a great Treaſure in it;) from which proceeded ſuch a ſtinking corrupted peſtiferous aire, that almoſt deſtroyed the regions of *Babilon*, from thence it flew to *Greece*, and thence to *Rome*, putrifying after ſuch a manner the aire, that one third part of the people did not eſcape where it came; but to leave the antient Hiſtories, and examine what hath happened ſince their time, and in our dayes, that we who do hold our ſelves to be Chriſtians may learn to underſtand our own frailty & the great miſeries to which we are ſubject with the ſcourges & great afflictions which God layeth upon us, and that God when his anger is kindled againſt our offences and extreame iniquities, lets fly the moſt cruell Darts and Arrowes of his juſtice againſt theſe Creatures, not omitting any kind of evils, afflictions, and torments, whereby to execute his wrath and vengeance, what better or greater proofe can we have of this then that which we ſaw in the year 1628. in the *French* Army, which at that time beſeiged *Naples*, that men dyed before they thought they had been ſtricken with death, and this

curſe

curſe or Peſtilence did not light upon the common ſouldiers alone, but executed its fury againſt the moſt choice commanders, that the Lords *Lautree*, of *Vandemon*, of *Moloac*, of *Laval*, of the *Chatrinera Grandmont*, and many other Perſons of great quality, who I cannot call to mind without teares, the very ſame thing happened to the *Engliſh* when they took *Buloigne* from the *French*, that there aroſe ſuch Peſtilential diſeaſe amongſt them in the Citty, that the living were not ſufficient to bury the dead, for which cauſe the King of *England* could not find a Souldier in all his Country would go thither voluntarily but ſuch as were preſt & forced thither as offenders, for the more freſh men entered, ſo many more dyed, ſo that every corner of the ſtreets was infected and corrupted with the ſtench of the dead Corpes which lay in every part of the City; A year after that King *Francis* of *France* marryed with *Donna Leonoca de Auſtria*, there reigned in *Germany* ſuch a mortall Plague, that all that were ſmitten therewith dyed within twenty four houres, ſwetting a moſt contagious humor, and a moſt horrid ſtinking matter, and although this evil begin at the Weſt end of the Empire, yet afterwards it extended it ſelfe throughout all *Germany* like a ſweeping net that will catch all as it goes along, for before it pleaſed God to ſend a remedy, there dyed

ſo

ſo many thouſands, that many Provinces remained deſerted, and uninhabited, for ſo great was the putrifaction of the aire that it left neither Creatures alive; and they write that at the ſame time that the Peſtilence reigned, with the like fury it was predominant in *England*, in ſo much that with the venemous ſtrength thereof, it did not only overcome & deſtroy men, but the Birds forſooke their Neſts, Eggs, and young ones, the beaſts their dens, and Caves, the Snakes and Moles went together in ſquadrons and companies, not being able to ſuffer the venemous infection that had entred even into the bowells of the earth; in the year 1546. the laſt day of May, in *Stife* a city in Province, began a moſt cruell and Peſtilential contagion, which laſted nine moneths, and there dyed great multitudes of people of all ſexes and ages, in ſo much that all their Churchyards were ſo fill'd with dead Corps, that there was no roome to receive any more, the greateſt part of thoſe that were infected the ſecond day became frantick, and caſt themſelves into wells, or elſe from windowes, to others it gave a flux of blood from the noſe, with violence like a running ſtream, the ſtopping of which & ending the life was all at once; it arived to ſuch a height of diſſolution, that women great with child caſt forth untimely births, at four moneths, both they and their innocent

babes

babes dyed, being found full of tokens, and on one side black and blew like bruſed blood; in concluſion the contagion was ſo great that fathers left their children, and the women forſooke their husbands; mony and riches could not yeeld remedy to ſave the owners thereof from dying of famine, becauſe it was hard to get a peice of bread, or a cup of water for money; and if in caſe they could procure food for ſuſtenance, the Plague was grown ſo violent, that many were taken away with the meat in their mouthes, the fury of the evil was ſo great, that only looking upon one that was ſtricken; the infection inſtantly cleave to the party viewing and he dyed; ſo great was the contagion of the diſeaſe, and the corruption of the aire of the City, to what member of the body the venemous breath or vapour did come, there aroſe great ſweling, carbuncles, mortally wounding ſores, Oh what a horrible and lamentable thing it was to heare the ſad ſtoryes that a Phyſician tells, one who was ordered by the Governours to heal the ſick; this contagion ſaith he was ſo ſharp and perverſe, that it could not be ſtopped, with blooding, Phyſick, medicines or any cordialls whatſoever; but it cut down deſtroyed and killed all it took hold of, in ſo much as he that was ſtricken therewith could expect nothing but death; for which cauſe there were ſeveral, that when they preceived

themſelves

themſelves wounded with this mortal infection, they ſowed themſelves up in their winding ſheetes; there thou mighteſt ſee ten thouſand lye after that manner, expecting their laſt hour, that forced divorce; O ſad parting, of thoſe two ſo loving conſorts the Soul and Body; all which he affirmed to have ſeen often done by many Perſons, of all degrees; I my ſelfe in the year 1648. being in *Spain* (where many hundred thouſands dyed that year) in ſeveral Provinces, but living in the City of *Sevill* there breake out about March a fearfull contagion or Plague; (where I was viſited therewith;) to omit the relation of every particular ſad ſpectacle I ſaw dayly, I ſhall only hint upon the principal paſſages, by which ye may judge the reſt, there was every morning to be ſeen, not a ſtreet without many dead Corps in it caſt out, not a houſe uninfected, ſo that the moſt retyred Carthuſian Fryers which came neer none, dyed thereof; the Birds dyed in the cages, not for want of food, but of the infection; in one Hoſpital I was told by one that helped to bury the dead there, that they all judged there dyed in one night four thouſand perſons; it raged ſo much, and carried away ſo many people that all their burying places being filled, they were forced to load continually dead Corps in Carts, and bury them in the common fields, where they had four ſeveral

burying places, on each side of the City one; afterwards I had occasion often to take particular notice of one of them, (where some of our English were buryed) it was neer alone Church in the fields, called St. *Sebastian*, over the door whereof I have many times read in Spanish, but in large legible Characters; without the bounds of this Church lieth buryed in fifteen graves, forty and three thousand, many judged that in above four or five moneths there dyed three hundred thousand, but those that are more moderate write two hundred and odd thousand, it swept so cleer, that when they came to clense the City, they found in very many houses the last Person dead, and with the heat of Summer almost rotted in their beds; this Relation may appear to some a story, that in such a City as that, being but twenty three Parishes, should be such a mortality, truly I was eye witnesse to most of what is related, as many Merchants of our English Nation can affirme, and have no reason to give a false relation of that in which God hath been pleased to grant me so great a deliverance, for which ever magnified be his Holy Name.

But to proceed on our purpose there remaines no other thing but to contemplate the other principal scourge of God, famine, a certain and diligent executioner of his justice, as he affirmes by the Prophets and Apostels,

that he will make their Land barren, and unprofitable; so also our Saviour *Jesus Christ* telling his Disciples the signs that should forego the last day, after he had sayed men should kill one another, and one kingdome should rise up and make War against another Nation, he addeth as a thing of greater degree of punishment, that there shall be great Pestilencies and mortall famines over all the World, for War, Pestilence, and famine are the strokes with which God commonly avengeth himself of wicked men, when he growes weary of of waiting for their too often late repentance.

Lets now see whether we have escaped the last, more then the first; I will not go about to write of the famines which commonly is known to have happened in *Europe*, *Asia*, and *Africa*, but will only relate the most memorable, which I find in the Histories both Divine and Pagan, to the end that they that live in this World, as in a Pallace of delights, pleasures and pastimes, without tasting in the least of the calamities and miseries to which man is subject, may (when they see God shoot the arrows of his wrath against his Creatures) consider and understand the soveraign power and Omnipotency of their Creator; and contemplate the pittyfull and sad condition of our nature which is subject to so many miseries: Lets begin with that which the *Romans* suffered at the generall destruction of

Italy,

Italy, when *Alarico* a capital enemy to Mankind beſieged *Rome*, they were brought to ſuch a poor, low and famiſhed condition, and to ſuch an exceeding want of all things neceſſary, that they began firſt to eat the Horſes, Dogges, Cats, Rats and Mice, and all other ſorts of vermine they could find, and when theſe failed, they eat one another, the ſtrongeſt devoured the weakeſt; it is a certain and wonderfull thing to conſider, that when the juſtice of God, followes, and puts us to a ſtreight, that neceſſity brings us to ſuch a point or reſolution not to pardon even our beſt friends, the Father, the Son, or the Mother, the fruit of her Womb; The like hapned in the ſiege of *Jeruſalem*, as *Euſebus* ſets it forth at large, but a more horrid and ſtrange ſtory followes, when *Scipio* beſieged the City of *Numancia*, after he had attacked and cut off reliefe from them, he put them to ſuch an exſtream neceſſity, and mortal and canine famine; that every day they ſallied out and went to chaſe the *Romans*, (their beſiegers) as hungry Dogs do ſavage beaſts, to eat them; ſo that without any loathing they eat the fleſh, and drank the blood of the *Romans* which they took, (not ſparing one of them) with as great appetite as others would eat Beefe or Mutton, or drink at a cleer Fountain, even ſo he that fell into their hands, was preſently riped open, cleanſed and quartered, and ſold

in their Market by peices or retaile; ſo that one *Roman* amongſt them, dead, was of more value then alive; in the 2. Kings 6. Chap 24. *ver*, &c. There is made mention of a great famine in *Samaria* in the time of *Eliſha* the Prophet, (which exceeded that before mentioned) where there was ſuch want of ſuſtenance, that an Aſſe head was ſold for fourſcore peices of Silver, and the fourth part of a kab of Pigions dung for five peices of Silver, but what was worſe, and moſt inhumane of all, that having eaten all the proviſion they had, the Mothers eat their own Children; in ſo much that a woman of the City, complained to the King of *Iſrael*, as he went upon the Wall, that her neighbour would not ſtand to an agreement made betwixt them, which was to eat the firſt day her Child, and the next day the other womans; the which (ſaith ſhe) I accompliſhed, for we boyled my ſon, and did eat him; I ſaid unto her on the next day, give thy Son that we may eat him, and ſhe hath hid him, the which the King hearing, rent his clothes, and behold he had Sackcloth within upon his fleſh, &c. *Joſephus* in his ſeventh Book of the Warres of the *Jewes*, in the third Chapter, relates another accident much like this, but executed with more fury, and after a more ſtrange manner; there was (ſaith he) in *Jeruſalem* when it was beſeiged a Woman both noble and rich, which had hidden in a certain

certain houſe of the City part of her riches, and fed ſparingly on what ſhe had, which ſhe could not long do in quiet, for the Souldiers of the Garriſon in a ſhort time robed her of what ſhe had layed up in ſtore; and if ſhe intreated and begged for any thing to ſupply nature, and ſome did give her any, others immediately took it out of her hands; and even force the bit out of her mouth, then ſhe ſeeing her ſelfe in ſuch diſtreſſe, ready to dye for hunger, and without any hopes of remedy for to ſupply her neceſſity, ſhe without conſideration of what might appear beſt, began to arme her ſelfe againſt the wholſome lawes of nature, and conſidering a Child ſhe had then at her breaſt began to cry out, ſaying, Oh unhappy and unfortunate Babe, or rather miſerable mother, what can I do with thee? where ſhall I preſerve thee? things run, and are ſo out of order, that if I ſave thy life, thou wilt be a ſlave to the *Romans*, therefore it will be better that thou maintain and relieve thy Mother, and affright the curſed Souldiers who have left me no hopes of remedy or comfort, be thou an example of pitty to ages to come, & move compaſſion in the hearts of thoſe that ſhall be hereafter borne; theſe words being ended, ſhe beheaded her Child, parted him in the midle, and put halfe on a Spit, roaſted and eat it, and layed up the other halfe for another

time; ſhe had no ſooner ended this Tragedy, but the Souldiers came and ſmelling the roaſted fleſh, began to threaten her with preſent death, if ſhe did not produce it, but ſhe was ſo mad and beſides her ſelfe, for what ſhe had done, that without fear ſhe deſired nothing more then to accompany her Son in death, therefore ſhe boldly ſaid, be patient friends, for we have devided like brethren; which ſaying and doing, ſhe brought forth the other halfe of the Child, and ſet it on the Table before them, with which ſight the Souldiers being frighted, aſtoniſhed, and confuſed, they felt ſuch ſorrow and pitty to poſſeſſe their hearts, that they could not ſpeak a word for very ſhame; ſhe on the contrary with a furious, and diſcompoſed aſpect, and cruel countenance, with a hoarſe, and untuned, or unaccuſtomed voice, ſaid to them, Sirs what is this, is it not the fruit of my body; is not here ſeen my wicked fact, why do not ye fall too, for I eat firſt? is it more irkſome to you then to me, are ye more ſcrupulous then I, are ye more timerous, more mercyfull then the mother that bare him, will not ye eat of what I have firſt taſted, and now will eat with you? but they not having power to ſee, and gaze upon ſo horrible and abominable ſpectacle, got out and fled, and left the miſerable mother alone, with that ſmall part which remained of her

Son,

Son, which was the only thing ſhe had remaining of all her Goods; this is the perfect relation of *Joſephus* tranſlated word by word.

But there are many who will not be moved by the examples of Antient Heathen ſtories, beleiving only what they ſee with their eyes, and touch with their own hands; ſuch reape as much benefit by the reading or hearing antient Hiſtories read, as a deaf man doth by Muſick, I ſhall make it appear palpably here how God doth not ſpare us more then he did the ancients; eſpecially when we provoke him with our ſins, as we may ſee clearly in the following diſcourſe, written by *Guillam Paradin* a man of great learning, and exquiſit Doctrinall parts; in the Collection and reconciling of Hiſtories, treating of the moſt memorable things of our times, ſaith; in the year 1528. men let looſe the reines of their appetites to all manner of vices, and did ſo ſurround themſelves therewith, that they utterly neglected to humble themſelves, and turne to the Lord their God, although they felt the ſtroke of his juſtice upon them, in cruel and bloudy Warre and effuſions of blood, but rather they grew dayly more wicked, even to the height of all evils; for which cauſe God being angry with them, began to diſcharge the ſharpeſt arrowes, and Darts of his wrath; he let flye the ſhafts of his anger againſt *France*, with ſuch a fury, that

every one thought final deſtruction was come upon that Kingdome, for there was ſo much want, ſo much neceſſity, ſuch and ſo many calamities and miſeries, that there is no Hiſtory or memorial doth declare that ever any ſuffered ſo much affliction and want, as well of Bread and Wine, as of all other fruites of the earth, for the Plague came to ſuch an exſtreame, that in five whole years, from 1528. not any of the four Seaſons kept their natural courſe and order; and on the contrary there was ſuch a confuſion in them, that the ſpring came in Autumne, and Autumn in the Spring, the Summer in the time of winter, and winter in Summer time, yet Summer with his powerfull heat was of more force, and overcame all the other parts of the year; and put forth a double ſtrength againſt its greateſt oppoſite cold; ſo that in the moſt ſharp and cold time of Winter, which is *Decemb. Janu. Febru.* when the ground ſhould enjoy a quiet repoſe, while the ſeed roted in it, when it expected its naturall ſeaſon of cold, then there was ſo much heat, and the earth was ſo kindled, dryed, and ſet on fire, that it was a very prodigious thing to ſee; for in all thoſe five years, there was not the leaſt Froſt that laſted above two days, neither was it of ſo much ſtrength as to freez the Water in the leaſt; with this unuſuall heat, there bred multitudes of vermine in the very Bowels of the Earth, as Wormes, Snailes, Locuſts,

Locuſts, and many others; which devoured the tender grain before it did ſpring forth, before it came out of the ſhell, which was the cauſe that thoſe Graines of Wheat which ſhould multiply, and put forth each many ſtalkes, there ſprung from them but one or two at moſt, and thoſe ſo withered, weak, and dry, that in time of Harveſt they did not gather the halfe of that quantity was ſowed, and ſometimes nothing, this famine held full five years without intermiſſion; a thing ſo pityfull, ſad and miſerable, that its impoſſible to imagine, unleſſe one had ſeen it; by meanes of which it happened that they ſold in the Countrys of *Leon*, *Floreſt*, *Auvernia*, *Beaujolos*, *Borgonia*, *Savoy*, *Dolphin*, and other Provinces of *France* at fourteen, ſixteen and eighteen livers of torney, each liver being three ſhillings, for a horſe load of wheat, that the poor people were ſo afflicted, and tormented with this mortall famine, and many other evils which it commonly brings along with it, that it was great pity to ſee it, for they that had an orderly and reaſonable competency, with ſome ſmall yearly rent, were forced for want of ſubſiſtance, to leave their Houſes and Countryes, and wandred like Rogues and beggers from door to door, and there was a dayly encreaſe of the number of the poor, in ſo much that it was wonderfull to ſee the multitudes of them, and impoſſible

to

to apply a remedy, but dangerous to ſtay and ſuffer their inſolencies, a continual hazard of being robed, the which neceſſity might force them, what an unſavory ſtench, and corruption of aire proceeded from amongſt them, by reaſon of their breath, &c for they (to kill that would deſtroy them) hunga) eat of all ſorts of Roots, fruits, and Herbs, both good and bad, wholſome and unwholſome, not leaving any ſort of weed in Garden, Orchard, or common field, which they did not make uſe of for food, even to roots and ſtalks of Colwarts and other herbes, when they could get no more out of Gardens, they ran to the fields and Meddows for wild herbs; many of them boild great Pots of Mallowes, and Cardus, mixing therewith a handfull of Bran, if they could get it, and with this and the like ſort of viands, they filled their paunches like Hogs, it was an exquiſite way, and worthy the taking notice of, to ſee the ways they took to make bread of the ſeeds of herbs and trees, as of the Acorn, and the hay ſeed; being forced and taught by famine, maſter of all arts and inventions, by which we perceive to be true what is commonly ſaid by old Women, that want and neceſſity, makes men to ſeek out unexpected remedies; as thoſe poor men were forced to do willingly to beguile the Swine of their food and ſuſtenance; the which doth manifeſtly declare the exceeding

ding wrath of God againſt the filthineſſe and beaſtyallity of our ſins; conſidering he is pleaſed to permit men to be brought to ſuch a ſt eight, that they ſhould eat and make their banquets with the ſwine; from which unwholſome and unnaturall ſort of diet there bred an infinite number of infirmities, which brought men to their laſt refuge; and made the ſtouteſt heart to tremble, there mighteſt thou ſee great companies of men women and children, and aged fathers; people of all ages going in the ſtreets naked, pale, and ſhaking with cold, ſome ſwollen up as with Dropſie, others lying on the ground halfe dead, reſigning up their laſt breath; of this ſort of people many barnes, ſtables, and dunghills were full; there were others, ſo weak and faint, that they had not ability to caſt the word from their mouths to declare their malady and exſtream neceſſity, there were others alſo taken with trembling, that appeared more like ſpirits, and fantaſies then men; but above all it was a ſpectacle of greateſt griefe to ſee many thouſand mothers; pale, leane, rejected; ſurrounded and burdened with many young children, the which being almoſt dead with famine, could not cry nor ask ſuccour from their ſad and afflicted mothers; and they inſtead of affording a remedy to their neceſſity could only look on them, and that with exſtream greife of heart, witneſs thoſe over-

flowing

flowing ſtreames of teares which fell from their ſorrowfull eyes; and truly in my opinion, this was the moſt deplorable repreſentation of all the paſſages demonſtrated in this tragick ſtory, when we conſider how great a ſhew of compaſſion, the poor diſſolate mothers expreſſed towards their poor helpleſs children; the ſame *Paradin* relates further, that he ſaw in one Village called *Longhaas* in *Burgonia*, a poor Woman, who by exſtreame dilligence had gotten a peice of bread; and being about to eat it; a young child not full a year old which was ſucking at her breaſt ſnatcht it out of her hand; at which the doleful mother being aſtoniſhed, ſhe ſtood ſtil, obſerving how ſaverly the poor child made a ſhift to eat that mouthfull of dry, hard, and black bread, as if it had been the fineſt morſel, and when the mother would have picked up the crumbes that fell from its mouth, the child gave ſo many ſcreekes and ſo many throngs, that the mother was forced to let it alone, as if it had ſure ſome certain underſtanding of what natures neceſſity required, therefore it would admit of no company; Oh Omnipotent God, whoſe heart would not be ready to break with griefe to behold ſuch a ſad and dolefull ſpectacle as this; The ſame Author relates that in another Village adjacent to the former two women, not being able to find out any thing whereby to aſſwage

their

their hungar, they fed upon a poysonous root, not understanding the malicious property thereof; they were poysoned therewith (in such a manner) that all their parts, both hands and feet were changed into a green like a Lizards skin, and there came forth a contagious substance from betwixt the flesh and the nailes, in so much that by reason of the venome thereof; no remedy could be found to save them, but they dyed; in so much that at that time there was nothing within its degree and kind, was not an executioner of Gods wrath against man for his sins; in conclusion these miseries, afflictions and calamities, continuing so many yeares, the poor farmers, and labourers, were forced to leave their Countries, Townes and Villages, and go to seek succour from the rich Merchants, which long before had provided and laid up great quantity of Wheat in their Warehouses and Granaries; from whom they bought their bread at dear and excessive prises, and wanting money, they sold, trucked, and pawned their Lands and inheritances at very low and invallied rates, for that parcell of Land, or houses which were worth a hundred, they sold often for under ten, so great was their cursed covetousnes and excesse of lucre; as if it were not sufficient for men to be chastised with the sharp and hard scourge of Gods anger, when even all the Elements, and Creaturs

rose

roſe up againſt them, but that man ſhould be a perſecutor, afflicter and tormentor of man; thoſe ingardly, covetuous and Uſurous wretches, foreſeeing the occaſion for them to do their buſineſs, and to make hay whileſt the Sun ſhines, (at leaſt upon their vices, as they thought) they would not looſe it; but had their Factors and Brokers in the Villages, to buy the Lands, even at their own priſes, the which the poor Country-men made over with a good will, that they might get wherewithall to eat, and ſupply their neceſſity, and with them and their furniture and houſhold ſtuffe, and apparell, and with a free will would pawne even their very entrailes and liberty, that they might not periſh with famine; there was a worſe thing then this, and it was that they were forced to take their Corn, without meaſure, and as the Sellar pleaſed to deliver it, to be at adventure; and buy as the Proverb is, *gato por liobre*, a Cat for a Hare; I cannot omit to declare, that there were Uſurers that bought Lands cheaper then a Scrivener takes for a Bill of ſale, this is certainly known to be true, but after theſe manifold and manifeſt evils, you might ſee the poor people caſt out of their houſes with their wives and children, and dying in Hoſpital; for want of food, and all by meanes of theſe rigid Uſurers, and falſe purchaſers; cauſers of their ruines and deaths; and I fear they

must

must one day give account of them, as if they had been their actuall murderers; and that before that righteous and just Judge, from whom no secret can be hid.

Now having particularly given ye an account of three principal ways of punishment, with which God (being incensed) with us for our many sins and transgressions) useth to castise his Creatures, and especially when he sees them obstinate, impenitent, hardened, and wallowing in their vicious wickedness; but all this is not so much, when we consider the multitude of other infirmities to which humane bodies are subject every moment, which puts the life in hazard upon every occasion; *Plynie* and many other *Greeke*, and *Arabe* Phisitians writ, that in two thousand yeares, there had been discovered above three hundred kinds of infirmities and maladies, incident to mens bodyes, besides such as are dayly discovered, amongst which there are some so cruel and insupportable, that they cannot well be set down without terrour to the apprehension of nature; besides those which commonly are cured by cauterizing, sawing off of Limbs; taking out peices of Skull and Guts out of the belly, as if they would take an inventory, or anothomize the body alive, also those which are cured by great strictness of dyet, by reason of the fury and vigour of the disease; as *Cornelius Celsus* writes,

writes, that they have been forced to drink their Urine to quench their thirſt, and many eaen to eat their Plaſters to ſatisfie their hungry appetites; others were perſwaded that they had ſwallowed alive Snake, and told that they could not be cured to affright them; that fear might facilitate their cure, and then they would ſecretly put a live Snake into the cloſe ſtool, telling them that they had caſt that out of their bodyes; *Alexander Tralianus*, relates that a young Maid was cured after this manner, perſwading her that ſhe had ſwallowed a Snake being aſleep; others are taken with a Frenzie, and that in ſo ſtrange a manner; that they fancy themſelves to be metamorphoſed into the ſhape of ſome bruit beaſt; as he of whom *Galen* makes mention of, who thought he had been transformed into a Cock, and ordinarily marched amongſt the Poultry, and when he heard them crow he ſtrived to immitate them, and when he ſaw them riſe up and ſhake their wings, he would ſhake his armes and beat himſelfe with them; others there were perſwaded in their minds that they were turned into Wolves, & never reſted at nights, but ran through the Mountaines, Deſertes, Vallies and Rockes, after the howlings of the Wolves; imitating them as neer as they poſſible could, and they had this fooliſh infirmity upon them only at nights, ſuch were called in *France* Loups garans, in *Spaniſh*,

Spaniſh lobos des carriados, the *Greeks* lycan tropia, and the *Engliſh* ſtraying or wandring Wolves, which no Man can take for a tale of old Wives fable; who hath red and conſidered the ſad transformation and converſion of *Nebuchadnezzar*, who was turned into a beaſt and lived amongſt them ſeven yeares, eating graſſe, that he might be brought to know his God; others (as *Galen* ſayes) think that they are changed into ſome brittle earthen Veſſel, and uſed to walk alone in the Medowes, and if they ſaw a Tree neer, they flew from it, leaſt touching upon it, they ſhould break to peeces; others have been three yeares together, and have not ſlept nor cloſed their eyes, as it is reported of the good *Micenas*, others are ſo perſecuted and afflicted with ſickneſſe, that they are ſo far out of their ſences, that they run their heads againſt Walls; as that Learned man *Angelo Policano* did even lately, to others, it happens as it did to the Philoſopher *Phececides*, out of whoſe body it's reported came many Snakes; others breed ſo many Lice all over their bodyes, that at laſt they eat and conſume the fleſh, without any poſſibility to find a remedy againſt them; I could eaſily call to mind, with all theſe, many other evils and infirmityes, procured and invented by men againſt themſelves to ſhorten their own lives, and that of their neighbours, as if thoſe natural and inherent miſeries which

dayly succeed them, were not sufficient to destroy and bring them to their untimely ends; they are venemous poysonous potions, which men at this day know how so well to hide, dissemble, and order, that a man can hardly find a remedy or way to escape, neither is there any security amongst men, (especially in *Ittaly*) the best remedy is to fly to the deserts, and live amongst the bruit beasts; in whose company is more security then amongst men of evil minds; *Orpheus*, *Orus Medesius*, *Heleodorus*, and *Frato*, with many other ancient Authors, taught the way to use and mix five hundred sortes of Poysons to prepare and dissemble them; and others since have increased the number; but if they should live in our dayes they would be taken for simple, and unlearned, and unskilfull, according as the malice of men is increased in these practices, in times past when they would use any drug or any kind of poyson, as *Ptolomie*, writes of that sort called Marmacia, which is so contagious and pestilential that the quantity of a Grain of Wheat would kill a man in a moment; it was then sould for a hundred Crowns an Ounce; and so many more of custome he paid that bought it; and with this consideration first they made him swear that he should not make use thereof in that Province or Country, nor give it to any of the friends thereof, but to the enimies, and such as lived afar off; But Oh God,

how

how hath the divel poſſeſſed himſelfe at this day, of the Bodies, Hearts, and ſences of men; and made them ſo underſtanding and expert to act evil, that they do not only give poyſons by the ſmell, as one Competitor gave to another in the City of *Sena*; who having ſmelt on a Noſegay of flowers preſented him by his adverſary, dyed ſuddenly; A Gentleman of *Florence* took of his Helmet to take a little freſh Aire and reſt himſelfe a while, in the mean time an adverſary of his anointed it within with ſome kind of poyſon, with the force of which he no ſooner put it on again, but his ſoul parted from his body; there is not a Candle nor a Torch in the which they know not how to diſſimulate and gloſs over any ſort of Poyſon, ſo that the very ſmoke or vapour ſhall deſtroy all that ſcent it; in ſo much that if thou haſt any enemies, thou dareſt not light a Torch by night, even for thy Recreation; it's accounted nothing to give a venemous potion in meats or drink, this (in theſe latter dayes) is accounted a revenge fit to be uſed by ſimple maids, or ignorant ſervants, though in former times the moſt wiſe knew no better; but now in our dayes, with ſufficient ſhame I ſpeak it: I ſhall relate a ſtory which I have read in an Author both grave, wiſe, and famous, that men have invented a way to poyſon Sadles, and raines of Horſes, Boots and Spurs, and Sturups, and

which is worse giving the hand & in delivering closed papers and letters, in opening them, there proceeds an insinuating vapour to the Nostrils by little and little, which in time peareth the sences and kills; such know the practice which *Theophrastus* makes mention of; that poyson may be so counterfeited and masked, that it shall not destroy but when he that mixeth it pleaseth; for if he will the party shall live three moneths, six moneths, or a year according to the strength of the mixture; and farther as I understand from persons that know artificially how to prepare the potion, that they can make it so that it shall endamage no more then one member, a Leg or an Arme according as they please, which was experimented in a venemous Fountaine on the other side of the River of *Reine* neer the Sea; that in all the *German* Army there was not a man that drank thereof but lost all his teeth; it's a strange thing, that is written by a modern Author that in our dayes men have invented a way to forge a kind of steel Coller, and to temper it with such kind of enchantments, that being put about the neck of a Debtor by a Creditor, it's impossible to take it off again till the debt be satisfied, or the party take it off; he farther declares that one *Zafarano* a Citizen of *Millan* dyed of this sort of plot, being betrayed by his Creditor.

What

What doth there want more to the bringing of man to the higheſt pitch of calamity and miſeries, conſidering alſo that all the Elements in their turns do wage a mortall war againſt them, even as a teſtimony of Gods anger againſt his ſins, and the great hatred he hath againſt our deteſtable iniquities.

Is there any thing more uſefull and neceſſary then water in this life, for neither men nor beaſt can paſſe without it; to wave a large diſcourſing what an Ornament it is to the beautifying the Globe of the Earth; and how that it is the moſt ancient and powerfull Element of all the Four, as *Iſidore* and *Pliny* writs; it will undermine and pull down great Hills and Rocks, it is predominant in the Earth; it quencheth the fire, and being exhaled and converted into vapours, it pearceth into the Region of the Aire above, where it ingenders and multiplieth that it may diſtill and come down again, and cauſeth the Earth to produce all things; yet many times the Earth hath been (for mans ſake) puniſhed with it; and often hath taſted the rigour of this Element, eſpecially when that great quantity of waters drowned all the earth, that there fell from the poares & veines of the Heavens ſuch ſtreames for forty dayes, which by their inundations prevailed 15. Cubits above the higheſt Mountaine, and deſtroyed all Creatures, except what was preſerved in the Arke

with good *Noah*: How often hath *Egypt* been drowned by the inundation of the River *Nilus*? How many thouſand men have been devoured and deſtroyed in the waters? How many have been buryed in the Bowels of fiſhes? what greater teſtimony of the fury of this Element can be deſired then that particuler deluge of *Greece* when the water devoured the Mayor part of *Ibeſalie*, in ſo much that they expected a ſecond general deſtruction of Mankind, according to the threatning rage, fury, and malice of it, what a torment ſcourge and damage did the *Romans* find in the year 1530. by reaſon of the ſupernaturall overflowing of the River *Tiber*, that covered the higheſt Towers, &c. of the City beſide the loſſes of the Bridges, Gold, Silver, Wheat, Barly, Moveables, Furniture, rich Hangings of Silke, Gold and Silver, which it carryed away, and Oyles ſpoyled, and many other things with which were valued at above three Millions, and there were drowned above three thouſand Perſons, little and great, men and women all deſtroyed in this inundation and by the force and fury of the waters, as all modern Writers do affirme; *Garpa Contar* in his Book of the four Elements writes that *Valencia* a City of *Spain* was at the point to be overwhelmed with all the Citizens thereof, it's not many years ſince, and if it had not been ſuccoured by extraordinary meanes and

diligence

diligence it had been utterly destroyed by the fury of the swelling waters; and if we should particularize and cast into reckoning the great losses and damages, by extraordinary Flouds, Raines, Hailes and Snowes, in five or six thousand yeares, which is the Worlds age, it were never to make an end? what thing is there in nature more admirable then Fire, by vertue and operation of which all our stately Bankets, Feasts, and ordinary food is prepared and made savory to our Palats, it preserves the life of many Creatures, by meanes thereof all mettals are Colinated and made plyable for mans use, it overcomes and softens stones, &c. with which we build Stately Palaces and Houses; yet for all these and many other benefits which every hour we receive thereby; how many famous Cities do we see destroyed, made desolate and consumed to ashes by the furious rage of fire? the most ancient testimony that can be produced to this effect, is the holy writ, which avers how that God Rained Fire and Brimstone from Heaven upon the Cityes of *Sodome* and *Gomorrah*; The final destruction of the whole Earth, we read and do believe shall be by fire, and that the fury of this Element shall be the principal executioner of the Eternal Justice of God; so the Prophets do declare, and the Apostles affirme unto us; if I would write and set down here in order the great

number of famous Cityes which have been ruinated and destroyed throughout the World, by reason of cruel Warres, fire and sword as well in our dayes as in former time, it would be an exceeding Tragick Story; those that are curious and desirous to read and understand such things, let them read the twelfe Book of *Strabo*, also *Rufino* in the Apendix of *Eusebus*, and the *Triparty* History of *Amiano Marcelino*, and they shall find examples how there hath issued Fire, Brimstone, and Flames out of the tops of Mountaines, the Bowells of the earth, & have consumed great Cityes with all their people: In time of *Lucius Marcius* and *Sextus Julius*, *Consalls*, there brake forth so great a fire from a Cave betwixt two Mountaines that it burnt up and destroyed many Towns and Villages; also with its fury it scortched and choaked the greatest part of the inhabitants thereof; I could spend much time to relate the Storyes of very many famous Persons which have felt the fury, and been suddenly destroyed by Rayes, Thunders, and Lightnings, as *Zoroastes* King of the *Backtrians*, Captain in the War of *Thebes*; *Ajax* after the destruction of *Troy*, the Emperour *Anastasius* in the 27. year of his Raigne, with many other Emperours and Kings and Captains who dyed, being smitten and consumed to ashes by the rage and fury of fiery flashing lightning.

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The Aire is a thing ſo neceſſary for the conſervation of life, that there is no Creature can live a moment without it, yet often it hapneth to be ſo pernicious and cruel an enimy to Mankind when it corrupts and taints, ſo that the greateſt part of the Peſtilences and raging ſickneſs which I have ſpoken of, have proceeded from the putrifaction and corruption of the Aire.

The Earth which is more affable and kind then all the reſt, the general Mother of us all, for being born it nurſes, maintains, & ſuſtaines us, and at laſt receives and wraps us in her Boſome againe, as if ſhe were carefull to provide us a bed wherein to repoſe and take our laſt ſleep in, till God ſhall be pleaſed to call and ſet us before his Divine Majeſty in that great day of his Judgement, yet it is continually producing venomous poyſons and unwholſome fruits, by means of which our lives are many times cut ſhort and brought to untimely ends, how often hath it hapned by Earthquakes, many Townes, Villages, and ſtrong Fortifications have been overthrown, how often hath ſhe opened her mouth, and ſwallowed up Cities, Townes, Men and whole heards of Catle, ſo that no appearance or hardly memory hath remained of them; but as the *Spainyard* ſaith, (*aqui fue Troyo*) here was a famous City once, now Corn fields; in the dayes of *Mithridates* there was an Earth-

quake

quake so stronge and furious, that besides the sinking downfall of many Cities and Townes there were stifled, overwhelmed and destroied above a hundred thousand Persons; In the Reign of *Constantine* Son of the Emperor or *Constantine* the great, there were in *Asia* sunk and swallowed up into the most hidden Bowells of the Earth, so many Townes that the Historians could hardly give account of their number; in the dayes of *Isocrates* and *Plato*, there opened in *Europe* so great Caverness in the Earth, and that with such an infernall force and fury that two of the most Populous and greatest Cities thereof were devoured with all their inhabitants, and were never more seen; there is not known, nor do we read of a more wonderfull and horrible Earthquake then that which succeeded in the time of *Tiberius Cæsar*, with the which there were devoured and destroyed in one night twelve great Cities with their Inhabitants, amongst the which were *Apolina*, *Ephesus*, *Cesaria*, *Philadelphia*, &c.

There is another thing both wonderfull and strange; which confounds, abates, and pulls down the vanity and pride of man, it is this, nature produceth many small and weak Creatures which do often manage so fearce a Warre against Mankind that it makes them fly and forsake their own natural Country and places of abode, which might seem to many

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to be a Fable if it were not backed with many grave, true and Learned Hiſtorians which affirme it; *Eliano*, writes that in ſome part of *Italy* there was ſuch multitudes of Rats which devoured the Roots of Trees and Herbs, that they cauſed a mortall Famine in the Province where they were, by reaſon whereof all the Country thereabouts was left deſtitute of People, alſo becauſe there was no remedy to be found againſt them; *Marcus Varron* one of the moſt grave *Latine* Authors relates that there was in *Spain* a great Town ſituate and build upon a Sandie ground in the which there was an exceeding increaſe of Coneys, which with their diging undermined the Town ſo that the Inhabitants were forced to go away and ſettle in another place for fear they and their Houſes ſhould have been entered, in the vaſt beroes which thoſe timorous Animalls had made; the ſame Authors do write that in *France* there was a Village depopulated by reaſon of the multitude of Froges which bred therein; In *Africa* hapned the like by Locuſts; *Theophraſtus* makes mention of a Province in the which was left deſtitute of People cauſed by the multitudes of Caterpillers which bred in the Vinyards; *Plinie* tells us of a Province on the confines of *Ethiopia* that the Ants, Scorpions and other vermine baniſhed the inhabitants; A wonderfull number of flies cauſed the *Megarenſes*

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in *Greece* to fly and forsake their Country; and the Wasps did the like to those of *Ephesus*; *Anthenor* writes that a vast quantity of Bees forced the Inhabitants of a Village from their dwellings, and made Hives of their Houses: What dost thou think now Courteous Reader of the great pride, valour and vanity of men, what little cause they have to be so; and what better School then this for man to learn; consider and understand his own frailty, his feeble and weak estate naturally, but Oh how great and wonderfull are the secrets of our Omnipotent God, how fearfull and terrible are his Judgements, that when he seeth man raise up himselfe, and steer his course contrary to his command and will, he quickly represseth, reproves, and puts a bridle in his mouth, a hook in his nostrils, thereby to restraine and vanquish his fooliſh audacity and vicious wantonness, not only by sending those his Messengers, and Heralds or discovers of his irefull host, which are Warre, Famine, and Pestilence, but if man forgets himselfe and sleeps securly in the bosome of his beloved iniquties, then he sends his Armyes in full bodyes of Creatures, both sencible and insencible, the Elements, Animalls and vermine; all which do joine and rejoyce at their employment, to be executioner of the Divine justice to ruinate obstinate and rebellious sinners; as we have seen by strange examples

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out of Heathen Hiſtories, and from the Sacred Scriptures, eſpecially in thoſe Plagues of *Egypt* when the Locuſts and Frogs left their own naturall habitations to go up to the Chambers of King *Pharaoh*; Hitherto we have drawn out at large mans Condition, ſo that were not he made as of Iron, or his Heart hardned like a Diamond; conſidering the many miſeries, calamities, and afflictions which do furround him, that it ſeems impoſſible he ſhould live out halfe his dayes, but that he muſt ſtoop and fall under ſo great and (without Gods gracious aſſiſtance) inſufferable loades of puniſhments, anguiſhes, ſorrowes and tribulations, and thoſe without intermiſſion, yet for all theſe ſadneſſes and burdenſome calamities man will not, (or hardly will) be brought to the true knowledge of God to obey his will, nor unfainedly to humble himſelfe under his mighty Hand, or with a willing mind to come under or take up the light yoak of his Creator; for the which and not without deſert, God reprehends him by the Prophet that he hath a face of braſs, a necke of Iron, and a heart of ſteel; theſe gulfes of miſeries in which men fall and are even choaked from their births to their deaths, being miſunderſtood and miſ-interpreted by *Plato* and *Pliny* cauſed them to chide againſt nature, calling her a Uſurer and a Step-mother to men, becauſe ſhe exacts ſo great Intreſts, *Cambiæs*,

and

and *Recambios*, from the excellency and dignity which hath been lent them, holding that any of the bruit Animals were more happy, and received more favours from her then men, but both the one and the other, (ſure did little underſtand) that under this denomination of nature they did blaſpheme and foully charge the juſt and true God, of cruelty and injuſtice for all theſe evils, and this wide Sea of miſerys, in which we ſee Mankind launched and toſſed; and with which we publickly declare him to be ſubjected and laden, doth not proceed from a hatred or ill will that God hath againſt mortalls, but our own proper malignity, and wickedneſſe of will are the cauſe thereof; for when man would aſpire to equalize himſelfe with his Maker, he then loſt his ancient and inherent Nobility and Dignity, he bloted out that ſacred effigies and Image of God which was ſtamped in him, and changed it to that of the divel; it hapned to him as the Royal Prophet *David* ſpeakes, man was in honour, but he was ſo beſtial that he knew not how to preſerve himſelfe in that eſtate; for the which he is compared to the beaſts that periſh; from which we may eaſily gather that the pride, haughtineſs, and hardneſſe of the firſt man, were the ſword with which all Mankind born or to be born, were, are, and ſhall be wounded; for if our firſt Father *Adam* had not been ambitious of

knowledge

knowledge more then he ought, we had all been innocent like the Angels of God, covered with Honour and Glory even as those shall be hereafter that lead holy lives in this World.

But there is no ground for us to dwell any longer upon the infirmities and afflictions of the outward man, which are familiar, dependent and incident to the bodies of men, but these calamities are but for a short time, and are nothing in comparison of those of the Soul, which are far more dangerous then the others; that this is truth is manifest, as *Plutarch* expresses, for the infirmities of the body give apparent sumptomes of themselves as soon as they begin to breed, either by the colour of the face, the alteration of the pulse, or by some disequallity of the humours and corporal greifes, aches and paines, which being presently understood, the Phisitian makes use of his Art and skill to stop, temper, and cure that part which is deprived; But the Maladies of the Soul are not to be known by sumptomes or appearances, and that because the spirit, that should take cognisance, judge and accuse, is infirme and out of order; so the Patient not understanding or being sensible of its infermity seeks no remedy, there is in this matter a thing that is very prejuditial, and that is, those that suffer any corporal calamities, we give them names derived from

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the nature and name of the diseases, as those that are taken with a Frenzie or a Lithurgie, we call franticke, those that have a stifnes of joints we call Goutie, and those that have a Feaver or Ague we call feaverish or aguish: but Oh God, how contrary is it with the infermities of the Soul, those that are haughty & cholerick so that they do even wast their spirits, and in the fire of revengefull anger do beat and abuse some, and murther others, we call magnanimous, courageous, and such as understand what is honour, those that go about to abuse silly Marryed woman, and to deflowre Virgines we call amorous and courteous; not the lesse esteeming them though they pursue dishoneſt and hurtfull loves, those that are ambitious who watch nights and dayes, and care not to make use of the wayes of God, or the divel, to encrease their aspiring Dignity and Honours, we call honourable grave diligent and experient men; those that are avaritious which in a short time by their Neighbours detriment or downfall do grow rich, uncovering, disclosing, and publishing even to the utmoſt their faults and imperfections, not scrupeling or pardoning any thing either sacred or prophane; we say they are good Husbands, thrifty in all, and men that know how well to manage their negotiations, and so by consequence we do dissimulate and maske all the other vices of the Soul, for

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from theſe and the like habits, with which we do adorn our wicked vices; proceeds, we do onely by a gay gloſſe, and bare name, make that praiſe worthy, which in its own nature is evill, and worthy of reprehenſion: If I ſhould endeavour to proceed ſo diſtinctly to relate the great, manifold & dangerous infirmityes, which do torment and afflict the ſoules of men; as I have thoſe of the body: What tongue or what eloquence would it require? What doleſull ſentences ought to be expreſſed to ſet it forth? For by Gods Eternal decree we live in an age ſo overwhelmed in vices, and all manner of wickednesſes, that it may be compared to a Sink or Common-ſhore; into which all the filthy and enormous wickednesſes of former Ages, is evacuated.

We will begin with Covetuouſneſſe, who ever ſaw it more Predominant, or more embraced then now it is, amongſt all eſtates, conditions and degrees of men; What are all the Cities, Republikes, Provinces and Kingdomes of the world? but meere Burſes, Shops and Warehouſes of Avarice; if we do ſeriouſly conſider their Trafficks and dea-

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from theſe and the like habits, with which we do adorn our wicked vices; proceeds, we do onely by a gay gloſſe, and bare name, make that praiſe worthy, which in its own nature is evill, and worthy of reprehenſion: If I ſhould endeavour to proceed ſo diſtinctly to relate the great, manifold & dangerous infirmityes, which do torment and afflict the ſoules of men; as I have thoſe of the body: What tongue or what eloquence would it require? What dolefull ſentences ought to be expreſſed to ſet it forth? For by Gods Eternal decree we live in an age ſo overwhelmed in vices, and all manner of wickednesſes, that it may be compared to a Sink or Common-ſhore; into which all the filthy and enormous wickednesſes of former Ages, is evacuated.

We will begin with Covetuouſneſſe, who ever ſaw it more Predominant, or more embraced then now it is, amongſt all eſtates, conditions and degrees of men; What are all the Cities, Republikes, Provinces and Kingdomes of the world? but meere Burſes, Shops and Warehouſes of Avarice; if we do ſeriouſly conſider their Trafficks and dea-

lings, its certainly the time the Prophet *Esaiah* speaks of; *The Earth is full of Gold and Silver, so that there is no end of the great Treasure thereof*; of these days the Prophet speakes when he saith, *they joyne house to house, and field to field, till they have gained to themselues, and inclosed all the bounds of their Countries; as if they alone were to inhabit and enjoy it*; from this Pestilential root, as from so naturall a veine, do spring so many evills, as we see do boyle and bubble up in all parts of the earth; from thence proceed and take their beginning: The major part of our Warrs and great effusions of blood, with which we see the earth too often bathed; from thence comes the multitude of Murders, Treasons, Sacrileges, Thefts, Roberies, Usuries, Cheats, Perjuries, Pride and suborning of false witnesses, and procuring depraved or corrupt sentences; from thence comes the power to hide and incerre the vices and knaveries of some men; and to imprison, chastise, and evill intreat others; from thence comes the great Prolixity or tediousnesse, of those never to be ended Law-suites which are daily prosecuted in the Courts of Christian Princes; to conclude, from

thence

thence proceeds all kindes of corruption and evill: yet for all this, it is a ſin, and infirmity ſo familiar and common to all, that there is no Eſtate, or condition of man that is not entangled therewith, even to Eccleſiaſticks; *Judas* and *Simon Magus* were the firſt that trode the way; which men have ſo exactly learnt, that many have eaten and will certainly eate of its fruit.

In the Primitive times, when the Church was poore, captivated and perſecuted by Heatheniſh Tyrants, when poore Fiſhermen, were her Governours, they were carefull to provide for ſuch as were in danger, neceſſity and ſuffered tribulation, ſuſtained and maintained many poore; they permitted not any to ſuffer want, that were in the boſome of the Church; but now that ſhe is in the higheſt eſtate and degree of riches, and is governed by great, rich and powerfull Prelates and Presbyters, they make no account of the need of their poore Brother; no notice or compaſſion of the dejected members of Jeſus Chriſt; for which cauſe we doe not ſee the Hoſpitals adorned with Tapeſtries, or decently decked, but with deep wounds, rotten members, and bruiſed

bodies; consumed with Poverty, with an infinite number of Widdows, &c. banished; or forced from their livings and habitations; by the cruelties of mercileſſe Wars; with many young and helpleſſe children. In the interim that theſe Paſſe through their misfortunes; theſe Grandees doe enjoy with great triumph the revenues of the Church; the goods, the ſurplus of which belongs to the Brethren and Believers; theſe ſtrive to invent new delights, and how they ſhall enjoy their wiſhed pleaſures, others there are which heap up riches, and lay them cloſely up with much care and diligence; but they will let the poor dye with famine at their gates, unrelieved; for proof of which I will relate a ſtory, although I may do it with ſhame enough to mankinde: *Of a Perſon conſtituted in one of the places of the higheſt dignity in the Roman Church, who was ſo ſtrait and covetuous, ſo bewitched with his avarice, that every night, by a private conveyance he went down to ſteal the Provender from his own Horſes, which cuſtome he continued ſo long, that the Groom ſeeing his horſes grow ſo lean, reſolved to watch if any thief ſtole away their corn; he catching him in the action, cudgeld him ſo ſoundly, that*

the poore bastinadoed Gentleman, not to end his dayes, told who he was; so they bare him to his Chamber well beaten, nay half dead, which was a deserved punishment for his disordinate coveteousnesse. Truly, I should have counted it for a Fable, had not *Jeviano Pontano*, and *Philadelphia* affirmed it, and their Book of *Liberty*. Here you may see the good, these are the gains and profits which arise, from the covetuous keeping of Riches, which men gather together, with so much sweat and travell; keep with so much care and anguish, and leave behinde them (after a very short enjoyment) with double griefs, sighs and tears: I would desire no better testimony hereof, than the ancient Romanes, if we should produce them for it, they will tell us, *That when their Republique was governed by poore Magistrates, it alwayes increased, and grew greater & better, but after that they swelled and grew high, proud with the victories of their predecessors; with the destruction of* Corinth, Achaia, Antioch, France, Greece, Italy, Ægypt *and* Spain, *then it began to grow worse and worse, and faile of its precedent lustre, glory, magnificence and power*; For the great Victories, Roberies, Spoyles and prizes

that they made; abaited, tainted and corrupted their good and wholſome Laws and Cuſtomes, both Civill and Martiall, and were cauſe and occaſion of cruell civill Warrs amongſt them, ſo thoſe that could not ever be conquered in Battell, were overcome by luxury, eaſe and ſuperfluities; in ſo much that the ill purchaſed riches, were the avengers of their own, or their right owners cauſe upon them; and it hapned to them, as to Cloth which breeds the Moth that devours it, or the Corne which produceth the Worm that eats and deſtroys it; concerning which, it will not be unreaſonable, to uſe the ſaying of wiſe King *Solomon*, who being an experienced enjoyer, may prove an expert Chyrurgion to cure this Maladie; who after he had gathered together and treaſured up ſo much Riches, that his Treaſure was more, and his Glory greater then all the beſt and greateſt Inſtre of other Kings in the World; having ſufficiently taſted and tryed the delights and paſtimes, which attend Greatneſſe and Riches, left his opinion thereof in wrighting to after Ages, ſaying, *viz.* in the ſecond of *Eccleſiaſtes*, the fourth *verſe*, *I made me great workes*,

I builded me Houſes, I planted me Vineyards, I made me Orchards, and planted Trees in them of all kindes of Fruits, I made me Pools of Water, therewith to water the wood that bringeth fourth trees, I got me Servants and Maidens, and had ſervants borne in my houſe; alſo I had great poſſeſſions of great and ſmall cattell, above all that were in Jeruſalem *before me; I gathered me alſo Silver and Gold, and the peculiar treaſures of Kings and of Provinces; I got me men-ſingers, and women-ſingers, and enjoyed the delights of the ſonns of men, more than any man living; ſo I was ſo great, and increaſed more than any of my predeceſſors, and whatſoever mine eyes deſired, I kept not from them, I with-held not my heart from any joy, for my heart rejoyced in all my labour; then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and behold all was vanity and vexation of ſpirit, and there was no profit under the ſunne*: Let us likewiſe conſider what the Prophet *Baruch* ſaith, who applies not ſo charitable a medicine, as the former to thoſe that put their truſt in, & aime at nothing elſe but Delights and Riches, which is of the Princes and Governours of the earth; which do heap up Treaſures, and hide the Gold

and Silver from the sight of the Sunne; in the which most men put their confidence, such who desire to attain, get and keep wealth is endlesse; are continually carefull, and no man can dive into their secrets, will thou understand where they are? (saith he) alive in Hell; and there remaines no trace or memorial of them, &c. Their covetuous Plots, Designes, or ill gotten Riches: But its time to leave these avaritious Muck-wormes, Idolizing and adoring their Treasures, with the *Patrocho*, mentioned by *Aristophanes*, the *Pigmalion* of *Virgil*, the *Polinestor* of *Persio*, the *Ovid* of *Horace*, the *Galerano* of *Martial*, and the memorable Rich Glutton in the holy Gospel; for the souls of men which are naturally Celestial & Divine, make no more account of the Mettalls of gold and silver, then of the other excrements of the earth, for certainly they are the superfluity and drosse thereof.

Lets come now to treat briefly of the vice we call Envy; which as *Aristipo* saith, hath as neere Relation to Anger, as the Daughter to the Mother, for the one proceeds from the other;

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How many are there that are afflicted, and tormented with this evill? We are fallen into those times, in the which the world is a meer hillock of *Envy*; this is the most ancient sin of all, yet at this day, is of more vigour and strength, and I was about to say, it renews and recovers double force; our fore-fathers felt the malicious strength thereof, and experimented its vigour: As example, in *Adam* and the *Snake*, *Cain* and *Abell*, *Jacob* and *Esau* and their brethren, *Saul* and *David*, *Achitophel* and *Hushi*, *Haman* and *Mordecai*, all which persecuted one the other, and that out of pure Malice, which was rooted in their hearts, and out of a covetous and envious desire to enjoy their Livings, Goods, and Lands: but all this is nothing in comparison of the disorder which in our dayes is amongst Christians; for Malice is so increased and common in our dayes, that if you shall finde any so beautifull as *Absolom*, so strong as *Sampson*, so wise as *Solomon*, dextrous and light as *Azael*, rich as *Cresus*, liberal as *Alexander*, a *Hector* in force and skill, Eloquent as *Homer*, as fortunate as *Augustus*, as just as *Trajan*, and zealous as *Cicero*; its certain he shal not be loved, respected and esteemed by

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so many, but he shall be persecuted and *Envyed* by more; This furious vice doth not turn it self onely against those of midle rank or low degree, but against the grandees of the world, those of high conditions, and that when they least think thereof, or expect it; and when Fortune hath raised them to the height, and when they are, or think themselves most sure and setled in the Grace and favour of Kings and Princes; then even then doth the Devill set a work, his engines preparations and subtile devises, to cast them down, lay them low, and frustrate their designes and purposes, for which cause that wise Emperour, *Marcus Aurelius* was wont to say, *That Envy was so cruel and venomous a Serpent, that no mortals that are born into the world can escape from its wounds, its insolencies and its poisonous poisons*; for saith he, I have read many Books, written by *Greeks*, *Latines*, *Hebrews* and *Caldeans*, containing Treatises and disputations betwixt learned men; endeavouring to procure a remeady against *Envious* persons, they found no other remeady to avoid this evill then to avoid, flye, and sequester our selves from good Fortune, the cause of all this is, because we are the sons of

Envy,

Envy, born with *Envy*, and he that most layeth a side height, laieth aside most Envy; by reason of this, the antients permitted the rich men not to live neer the poor, or the poor within the jurisdiction of the Rich; because riches is the seed of Envy and Malice; by the same consequence, I might here easily make a large discourse of the Pride, Ambition and Malice, which is predominant in our dayes; for who ever saw the so great pompes, and excessive charges, in all conditions of men as at this day we behold, in so much that we may well call the present times, the Sattin, Plush, Silken, Velvet and Purple Age; in the which men doe employ all their time, labour and paines to adorn, dresse and trick up this miserable and ultimate spoile of worms, the body; whilest the poore soule goeth in rags and sackcloath, patched and mended, and foul, full of iniquities and vices, cut, slashed, and wounded with the weapons of Satan: but rather let us open our eyes, and not be so careless, that that may not come upon us, which the Prophet speakes against the women of *Jerusalem*, after he had reprehended their proud carriage, their dishonest casts, and impudent

prudent rowling of their Eyes, their fantastick and wanton Attire, tripping and counting their paces, their Jewels, necklaces, Bracelets, and Ear-rings, with many other lose and fantastical personal staines; that it doe not succeed to us (saith he) *Instead of sweetnesse and perfumes, stinking and unsavoury odours; instead of Rich girdles, a cord; instead of curled crisped and powdred haire, baldnesse; the greatest man shall fall by the edge of the Sword, and the strongest, most valiant and courragious men shall fall and dye in the wars.*

We may well add to the rest of mans miseries, another infermity, which we call Love; an evill so contagious, that it entraps all estates, degrees, and conditions of men; it is so contagious and pestilential, that it pardons neither age, sex, nor degree; venting it self among all sorts, as the devills do intermeddle in all the Elements, without exception of Person, Estate or Quality, Old or Young, Wise or Foolish, Fat or Lean; all are subject to its malice, in the which there is exceeding great danger of turning frantick, unlesse at the first feeling the wound, a speedy remedy be applyed,

applyed, which was the cause that *Paulus Egeneta* in his third Book; commands to cure such as are deep in love, with the same diet, government and medicines; as fools, furious franticks and possessed with evill spirits, the same in effect *Empiricles*, following the Doctrine of *Plato* ordered, saying; *That there was two kinds of madnesse, one which is called in Greek* Eroticon, *in Latine* Amatorium, *and in English* Amarous; the other, is the common Frenzie of foolish madmen; I shall declare one thing to you of my own knowledge; I have seen many Anatomies made, of men who dyed of the first kinde of this madnesse; they found the entrailes shrunk together, the poore Heart burnt; the Liver dryed up; the Lungs broyled; the Ventricles and Filmes of the Braines damnified; by which a man might judg that the sad Soule, departed thence boyled, and fired out, with a continual burning; and that according as the amorous flames do prevaile, so that as the cure of this disease is difficult, even so are the confirmations of those that treat of its Originall and Cure; The Phisicians say, that this fury of Love, which so evil treats and encounters

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the World, proceeds from the correſpondency and reſemblance of the complexion and bloud, for ſemblance engenders equality of affection; the Aſtrologers which alſo are of this opinion and deſired to put their ſyeth into the Meadow of Love, declared, that affection was ingendred betwixt two, who have one and the ſame aſcendencie in their births, or have one and the ſame conſtellations, which is the maine cauſe of love betwixt them; other Philoſophers ſay, that when we look upon any thing that we deſire; there iſſues forth by the eyes ſome part of our ſpirit which is ingendred of the moſt pure & perfect blood of the heart, proceeding from the ſentment of the thing which we love, from whence going forth and multiplying by the Aire, till it comes to our Eyes, where it meets and mixeth with ours, like invisible vapours, and finding the bodies apt, ready, diſpoſed and prepared to receive ſuch impreſſions, it forceth in by them; at which the Eyes remain troubled and perplexed and full ſwol en with that ſight, like the looking glaſſe, which many times ſeems to be covered with cloth or ſome other thing, the Eyes being dazled

meerly

meerly by looking therein; from them by little and little it spreads throughout all the body, and at last pearceth the heart, wherein few dayes it increaseth so much, that the Eyes are but a small passage for it out, from whence proceeds, that the poor miserable Lover being drawn and governed, and guided by these new passions, which desire nothing more than to seek opportunity to return and be joyned with their first ingendrer, which makes Lovers complain, yet doe not understand what it is that afflicts them, and seek after something, but they know not what; Others who could never finde any trace or true account of the beginning and first breeding of this furious evill of Love, said that it was, they knew not what it would act, they knew not how, and that it would scorch, set on fire and consume men, they knew not to express the manner, which is certain and true; for who shall but consider the gestures, the fancies, the furious postures, the milde moderation, and the sudden Eclipses of these Love-sick passionates, he must needs confesse that he never read, heard of, or saw the like change; and strange transformation, so sad and grie-

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vous a representation; and so ridiculous a spectacle; for if thou seest them now even drowned in teares, making echoes in the ayre with their sighes, complaints and groans; casting forth curses and imprecations; upon a sudden thou mayst behold them, cold, flegmatick, foolish; cast down and unadvisedly beyond themselves; but as soone again they change, if they have received by chance, any favour, any smile, any amorous answer, or any pleasing word, from the party which they affect; you shall see them merry, jocund, and joyfull, decked with the green Plumes and Remeralds of hopefull adventures, in so much, as thou wouldest almost sweare they are not the same men which yesterday thou sawest; according as they have changed their hew in all respects; sometimes they are in love with solitarinesse, and seek out unwonted places, to contemplate their affections; meditate privately with their own thoughts; repeate what hath passed betwixt them and their honoured Lords, Ladies and Loves; To invent gallantry, new designes, to prosecute their desired purposes. Thou mayst afterwards, espie them passing

through

through, and ſuffering many inconveniencies, break many a nights ſleep, leave the moſt important negotiations, that they may enjoy a ſight of their beloved friend, they will run through thick and thin, wait long, not making any account of ſervants waiting, lacques labour and trouble, or their own reſtleſneſſe; and if it happen that they doe come to beſet on fire with the leaſt ſparke of luſtfull zeale and deſire, and cannot obtaine; here begins their fretting, their fuming, and their furious madneſſe; here theſe poore amorous lovers do waſte and turmoyle their ſpirits; in this conſiſts the moſt dangerous point of their infirmity; for here the violence, and force of the diſeaſe battailes hand to fiſt with nature it ſelf: Oh that raging fire, from whoſe furious flames is incended, that mortall heat and madneſſe which ſcorcheth & conſumes them! there is not a member of their bodies but is grieved with it; and at that ſeaſon, (although they were faint-hearted cowards) then thou ſhalt ſee them boaſt of Armes and Courage, and be more valiant than *Cæſar* or Hector; there is no Villany which they will not archieve, no art, con-

ning, or purpose which they will not attempt for the curing their maladies, and to obtain the enjoyment of their frantick desires; many have made themselves dog-whippers, beggers and ballet-singers, transformed themselves like ravenous hungry Woolves, hunting by night, & all that they might but attain the enjoyment of their beloveds sight; although this infirmity is of its own nature sufficiently phantastical; yet it hath its various effects, frenzies and vanities, according to the divers natural inclinations, constitutions and affections which it meets with; for if the party in love be poore, there is no bodily labor and toyle, which he will not undertake, be it never so difficult; imploying couragiously all his might, even to the hazard of life, and all to give content to those they so entirely affect; if he be rich, his purse is tyed (as the *Greeks* use to say) with a leeke, with a spire of grass, which is easily broken; intimating, although he be never so covetous, he becomes liberal and prodigal; there is not any, or at least very few, who are stricken with this furious frenzy of love, but by the powers thereof are brought low, and undone; the which made *Plato* say, that love was the

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first inventor of the budget, scrip or snap-sack, which may very well be; for the most part (especially in hot climates) *Lovers* be they never so rich, come off at last engaged, uncloathed, and with a Porters sack on their shoulders, and often travailing towards the Hospital, and if our vitious lover be learned, of good abilities, and engenious parts, you shall see him, feighning a sea of teares, a lake of miseries, redouble his sighs and groans, accuse heaven, anatomise his heart, frieze in winter, burne in summer; adore, idolize, admire, feign a paradice, and counterfeit a hell, imitate *Sisiphus*, and dissimulate *Tantalus*; if he begins to set forth the praises of his dearly beloved; her haires are threads of purest gold, the eye-brows, arches of *Ebany* the eyes glistering Starrs, the locks flashes of Lightning, the lips Corral, the teeth Oriental Pearle, the breath sweet Balsome, Muske and Ambar, the throat Snow, the neck congealed Milke, the breast and paps, apples of Alleblaster, and in fine, all the rest of the body a Prodigy, a treasure both of Heaven and earth, which they kept and reserved, to make the most perfect, happy, and

blisfull creature in the World to him the adorer thereof; Here we see how this cruel malady of Love, doth miserably torment and afflict, those that are wounded with its poysonous darts; yet there is so many Nations, People, and Provinces, marked with Loves marke, and branded with his iron; that if a general muster should be made of all the amorous persons of the world, there is no Emperor or Monarch, were he never so powerfull and accompanied with multitudes, that would not admire, and tremble to meet and behold such innumerable companies of frantick lovesick and mad people together; this Pestilential evil, hath got such a head, so much power and command over men, that there is not known, nor do men seek after any certain remedy against it; although many *Greek* and *Arab* Physicians, have spent much time upon it, experimenting and proving all medicinal ways, of Syrrups, and Purges, using the uttermost of their art and skill, to free man from so great a Captivity, Torment and Martyrdom; *Serapio*, *Nigrid* and *Ovid*, wrote many and copious Treatises, of remedyes against Love, in the which they prescribed

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bed great and cordial cures to others, but used none for themselves; for all three of them died in banishment, persecuted, and reproached, not for the faults they committed in *Rome*, but for the amorous lusts which they invented in *Capua*; The Emperor *Marcus Aurelius*, (knowing that *Faustina* his Empereſſe, was so farr enamored of a Fencer, that she could not hide her affection, and was almost at deaths doore, with the burning desire and unbridled passion which she had, to have him in her power and enjoy him alone) gathered together a great number of wise men, read in all Sciences, to finde out a remedy to quench this raging fire, which by degrees fed upon her and consumed her; after great and various Opinions, Judgements and Cordiall Cures, which one and others gave the Emperour, he took the Counsel of some Empericks, who advised him to kill him that she loved, and secretly to give her his bloud to drink, which was done, and proved so cordial a medicine, that in a shore space her affection or passion abated; but the mitigation was not so good (as *Julius Capitolinus* writes) but it was a

detriment to *Antonius Commodus* the Emperours son, which was begotten presently after this cruel murder; for he was more like the fencer then his Father; he alwayes delighted to go amongst fencers, to converse and treat with them before any others; so that in appearence the affection of the Mother was naturally fixed in the Sonne; but all this which hath been declared, is but a Cypher in comparison of what I have read upon this subject, (or rather master) in Histories; for when this furious malady takes root within us, it brings us to such a discord, and dissolution, that we become worse than bruit animals. As it may be demonstrated evidently in that young man, descended from one of the most Noble and Ancient Families of *Athens*, more rich and known than any of the said City; the which having sometimes contemplated, and seriously staid to behold an Image of marble made by the hand of an Excellent Artist, which was placed in one of the publick streets of the City; he was conquered and enamoured with it, in such a manner, he honoured and adored it, that he would not part from it, but continually embraced it, kissing it;

and

and expreſſing his love to it, as if it had been the moſt beautifull Lady in the World; and if he were taken from it, he would weep exceeding paſſionately, and demonſtrate both by word and action ſo much ſorrow, that would make the hardeſt heart to relent; this fooliſh frenſie did ſo much increaſe, afflict, ſtreighten and work upon him; that he petitioned the Governours of the City to ſell it him, that he might carry it home, and embrace it, and enjoy it at his pleaſure; which would not be granted, being a publike ornament to the City; and more valued by them, then he was able to give for it; at the which the youth being vexed; he commanded a rich Crown of Gold, and coſtly Veſtments to be made, & carrying it to the Image, he put the Crown upon the head, and the rich robes about the Body of it, with the which ornaments, it appeared to him, far more beautifull; which cauſed him to adore, ſerve, and with new inventions to wait upon it, not deſiſting night nor day; inſomuch that the People being angred and offended, at his fooliſh and unwonted Love; The Governour ſtrictly upon penalties commanded him not

to come within a hundred Leagues of the ſaid Statue; The diſcontented Youth ſeeing himſelf deprived of what in this life he moſt deſired, he fell into ſuch a paſſion that he ſlew himſelf, not being able to ſuffer the torment; for, ſuch is the force and power of this malady, after that it once begins to take poſſeſſion of the moſt ſenſible parts of the body, by little and little, it gains the chief Fortreſſe of man, the heart; ſo that its a difficult thing to be rid of it, or caſt it out, except with life it ſelf, and it were better for many to end their dayes ſpeedily, rather then to ſuffer continual groans, ſighes, tears and heavy tormentes, as they doe: That great Philoſopher *Apolonio Tianco*, being much importuned by a King of *Babylon*, that he ſhould declare, or ſet forth, the moſt cruel and inſupportable torment that could be invented by the moſt ſecret Arts and Sciences of the Philoſophers, to puniſh a young gallant, who he had taken in bed with a Lady of his, which he himſelf had a great reſpect for; Anſwered, the greateſt affliction thou canſt lay upon him in this life, is, not to take away his life; *I can* (ſaith he) *invent no greater or more cruel Chaſtiſement than this*;

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You shal see how by degrees, the feirce burning fire of his commenced and once enjoyed Love *will be predominant over him, so that the torment which he shall suffer will be so great, that it cannot be imagined and expressed; he shall be combated and surrounded with so many various Imaginations, that you shall see him consume in the flames of his own lustfull Frensie, like as a Butter-flye doth his wings in a Candle; insomuch that his life shall be no more a life, but a lingering death, more cruel, than any bloody Tyrant can command of any Hangman to execute:* Here you may see the summe of all; for I have endeavoured to spread the wings of my Pen, suffer it to soare and wander in this Theam, which is such a general destruction, and proves to be so great a damniage, to the major part of the youth of our times; who no sooner set footing into the world, and begin to taste the delights thereof, but they conceit themselves, in love and beloved, being ayded and assisted of youth, liberty and riches; which are the cheifest panders on the earth; they Commence batchellers of the Art, spending the best part of their liyes, in Loves frivolous toys, commands and occupations.

Old

Old Age.

Now after all this wide and ſpacious ſea of miſeries, and tempeſtious waves of trouble; in the which man is continually ſayling and rowing, with exceeding danger of his deſtruction; and when moſt need is of quiet repoſe, then old age ſteals upon him; he feels the ſmart of his old ſores, his former griefs become renewed, & the ſins of his youth come home to him; here he comes to pay the charges, interſts, dammages and imparements, of all the wanton exceſſes of his youth; all the paſt vices, and pleaſant viands devoured, are caſt up then; for the heart is afflicted, the ſenſes grow dull, the ſpirit is infirme, the breath ſmells, the face wrinckles, the body bends, the noſe drops, the ſight grows weak and dimn; the haire ſheds, the teeth Rot, and in concluſion, they are never without one malady or other; ſo that their body ſeems to be an Effigies of death, or like a dry Anotomy: This one beſides the many infirmityes of the ſoule, which do accompany old age; he is ſoon angry, but hard to be pacified, he will ſoon believe

lieve a thing, or is credulous, but doth not quickly forget; he praiſes the former, but contemns the preſent times and condition of things; he walks continually ſad, infirm, melancholy, averitious, ſuſpitious, and complaining; in fine, old Age is the neceſſary Sink or dunghill, where all the filthy infirmities and iniquities of the paſt age is emptied and caſt out; the Emperor *Auguſtus* having well weighed and conſidered all this, was wont to ſay, that after men had lived fifty yeares, it were fit they ſhould then dye, or deſire and intreat others to kill them, and end their ſinfull and miſerable lives, for ſo long they may attain to live happy & honorably; but all the reſt of their lives, they paſſe in perpetual afflictions, grievous and inſupportable infirmities; death of Children, loſſes in Eſtates, importunities of Sons and Daughters in Law, interring of friends and acquaintance, maintaining of Law-Sutes, paying of Debts, and an infinite number of other ſorrowes and troubles; that they were better to be at quiet in their graves then to enjoy this fraile life, for ſo ſhort a ſpace, and ſo full of ſorrows; this the Prophet well underſtood, when

he

he prayed to God so earnestly; *Lord leave me not in my old age, when thou shalt see me Aged, Infirme and Weak.*

Hitherto we have in my opinion largely and sufficiently discourſed of the miſeries, anguiſhes and afflictions which do beſiege, perſecute and torment man; whilſt he is acting his tragick part on the *Treatre of this World*: but well may we believe one thing, and that without ſcruple, that if the firſt entrance which man makes into this vaile of Teares, ſeems wonderfull, miſerable, difficult and dangerous; no leſs will appear his end and parting: for if thou haſt heard of ſtrange and miraculous births; if thou wilt, thou mayſt read of more horrid deaths, with the which I ſhall put a period to this narration of all the infelicities, calamities & miſeries of mans life: after that man hath labored, ſighed, & toyled himſelf nights and days, to beare to a good harbour, the fardle of his unfortunate calamnities; it might ſeem reaſon, that nature ſhould give him ſome repoſe and quiet? Let him eat one morſell of bread in peace, but it is ordained, it ſhould not be ſo; but that he ſhould be always

watchfull

watchfull and with dread expect the dolefull parting of the ſoul and body, that terrible houre of death, which for the moſt part is with anguiſhes and incredible torments; at the which St. *Auguſtine* admiring, he frames a complaint to God: Lord, after man hath ſuffered ſo many evils, and ſuſtained ſo many afflictions, death follows, which ſuddenly ſnatcheth poore Creatures, and that by divers, ſtrange and infinite ways: ſome with grievous Feavers, others with ſome great pains, ſome with hunger, others with thirſt, ſome in the fire, others in the water; how many with the ſword, poyſons and pure fear? ſome doe drown, ſtrangle and deſtroy themſelves, others are torne in peices with the teeth of cruel and ſavage Creatures; ſome have been wounded and killed by pecking of birds, and others have been meat for fiſhes and worms; all this conſidered, no man knows what end he ſhall make, or by which of theſe means his diſſolution ſhall be; for when he deems himſelf moſt firm, healthy and ſtrong, then he is moſt ſubject to fall, and the ſaddeſt change is then neareſt, and then approaching towards him: death the

ſeparation

ſeparation of ſoul and body, which is moſt fearfull, and of all things moſt terrible; Therefore to work upon our apprehenſion, what ſight, what ſpectacle, is more worth our view and contemplation, then to ſee a man caſt upon his ſick bed, tormented with the pangs of death, and afflicted to the height therewith; what a horror? wh t a change is there in all the joynts and parts of his body? what an alteration there is? the feet grow cold, the face turnes yellow, the eye-ſtrings break, and the eyes ſink in, the mouth and lips ſh ink up, the tongue grows black; the teeth chatter; their ſweat is more cold then ice, proceeding from mortall griefs, and are the moſt evident ſignes of the conqueſt of death over nature? for when the ſoul comes to ſeparate from its ſo dearly beloved companion? when theſe two ſo antient friends and conſorts comes to take the laſt farewell, embraces, there is no joynt or limbe of nature remaines whole or in order, but they all break; beſides there is the furious aſſaults of the devills, the wicked angels, the fearfull viſions and repreſentations, which they make to the ſoul and conſcience of the

poore

poore dying man: its certain, there is no invention, no falſe Machination which they do not attempt, to beguile and deceive him, ſtriving ſometimes to make us believe that we have lived well, that we might aſſuredly believe, and ſecurely reſt upon this falſe opinion, and not ſtrive but neglect by a hearty repentance to obtain the mercy of God; other whiles he ſets before us an infinite number of foule and wicked tranſgreſſions which we have committed in our life times, to cauſe us to diſpaire and diſtruſt our Gods grace and loving-kindneſſe, that is the houre in which that curſed one Sathan beſtirs himſelf, imploys al his force, ſharpens his weapons, burniſhes his Armes, & Inſinuates ſecret Ielouſies againſt the power of God; at that inſtant of time he ſtrives to diſturb the ſoul, the health, and the peace of men; then he animates and ſtrengthens himſelf more then ever; for by how much the nearer he knows he is to the end of his Kingdome, by ſo much the more he rageth and grows feirce; for which cauſe he uſeth at that houre, the ſame practice he did at the time our Saviour Jeſus Chriſt was on the earth, when he drew neare to any

that

that were poſſeſſed with Devils, they never gave greater ſcriks, tormented or afflicted themſelves more furiouſly, then when he came neere them; and that becauſe they knew that the houre was come, that they muſt be commanded out of their habitations, and forced out of the perſons where they abode; for this cauſe the Royall Prophet *David* ſo much lamented the death of his ſon *Abſolom*, ſaying, *I would I had dyed for thee, oh my ſon; conſidering then he dyed full of wicked vices, and inormous ſins, and rebellions; with which he paſſed that his ſad and laſt houre.*

Thoſe that have gone through that paſſage, the gate of death, & have ſwallowed that thorne with the which they have been ſtrangled; What is become of their fantaſtical Pride? What is become of all their Pomps and Trophies? Where is their Riches, Delights, and Paſtimes? Where are the Majeſties, the Excellencies and Dignities? What is become of all the Gallantries, Courrage and Inventions of them? They are vaniſhed away like a ſhaddow, as the *Pſalmiſt* expreſſes, *They are periſhed like a Garment devoured with Mothes*? and the

the Prophet *Eſayas* ſayth, *Serpents, Dragons and Wormes, have eaten, conſumed and deſtroyed them*; Let us conſider a little, man lying in his grave, contemplate with me his condition there; whoever beheld a more fearfull ſpectacle, or ſtinking Monſter; is there any thing more horrible, unſavory and vile, then man being dead and conſuming in the earth? ſee here the Majeſtie, the Excellency, the Dignity of this world layed in the duſt; behold here the delicious and nice feeder, the eſteemed and honored, even to kiſſing the feet and hands; how a ſuddain and unexpected change, hath altered his condition, and made it ſo abominable, that it cannot be ſo cloſely masked, decked and honored, with ſtately Sepulchers of Marble or Porpherie, with glorious Statues of Braſſe, Pirameds, Epetaphs, Mournings and other Honourable Pompes, but it may manifeſtly appear, that under all this, there is a gaſtly, ſtinking and deformed Corps; which few would deſire to ſee, come neare or remember; there is none of the greateſt and mightieſt Lords of the Earth; of whom it may not be ſaid, what *Solomon* in his book of *Wiſdome* writes? *What*

profit have they reaped of their Pride? What fruit have they gathered, (or carried with them) of their great riches? all these things are passed like a shaddow, like an Arrow shot at the marke like the smoak which is dispersed with the winde, like the memory of a Gueſt in an Inn, which hath ſtayed but one day there; lets now leave the miſerable body in its grave, lets not moleſt that quiet repoſe, it hath for a ſhort time, in that little caverne of earth, where it lyeth as in a bed of Down.

But now here follows the ultimate and moſt dangerous tryall, and paſſage of this our humane Tragedie, that which *David* ſo much dreaded, that he prayed exceeding earneſtly to God, that he would not enter into judgment with his ſervant, for at that inſtant that the ſoul departs from the body, ſhe muſt of neceſſity appear before the face of Almighty God in Judgment? what fear? what horror think you, ſhall he carry with him that is overclouded with vice and wickedneſs? what moment can be more frightfull? what minute ought to be more feared, contemplated, and profoundly conſidered? My members all tremble, ther's hardly

hatdly a haire of my head but ſtands upright, when I ſeriouſly Meditate thereof: this is the Journey (which the Prophet writes of) that the Lord will make; when he ſaith, *He will deſcend like lightning; all hearts ſhall wax faint, become fooliſh, and melt away, and all the world ſhall tremble with fear, in that day, their griefs, troubles and afflictions ſhall exceed the paines of a woman in travell; in this day the Lord will come full of wrath and anger, to deſtroy the earth, and roote out the wicked thereof: the Sun ſhall be darkned, and the Moon and Stars ſhall withdraw their Light, his irefull fury, ſhall break the hinges & deſtroy the foundations of the earth;* lets hearken alſo to the words of Saint *Matthew*, in the language of Chriſt; *As the lightning riſeth fourth of the Eaſt and in a moment ſets in the Weſt; even ſo ſhall the comming of the ſon of man bee: there ſhall be in thoſe dayes great tribulations, ſuch as was not ſince the beginning of the world untill this time, nor ever ſhall be*, Mat. 24. *The Sun ſhall become dark, the Moon ſhall give no more light, the Stars ſhall fall from Heaven, the Waves of the Sea ſhall ſwell, roare and make a noiſe, that men ſhall fall down dead with feare thereof; the Powers of heaven ſhall be ſhaken, Wo unto them,* ſaith he,

that are with Childe and give ſuck in thoſe dayes: For as in the dayes of Noah, *before the floud, they were eating and drinking, marrying and giving in marriage untill the day that* Noah *entred into the Arke, and knew not till the floud came and took them away; So alſo ſhall the comming of the Son of man be; then ſhall all the tribes of the Earth mourn, and many ſhall run and hide themſelves in the holes and caverns of the earth, they ſhall ſay unto the mountains fall upon us, & to the hills cover and hide us from the face of the Judge that ſits upon the Throne Blow the Trumpet in Sion, ſound an alarum in my holy mountain* (ſaith the Prophet *Joel*,) *let all the Inhabitants of the earth tremble, for the day of the Lord commeth, and is nigh at hand, a day of gloomineſſe, a day of clouds and thick darkneſſe, all the inhabitants of the world ſhall be burned, fire ſhall ſcorch and conſume the face of the Earth, and burning flames ſhall deſtroy it; His throne* (ſaith *Daniel*, Dan. 7. 10. *was like flames of fire, and the wheeles of his Charriot like burning coales, a feirce ſtream iſſued and came forth from before him; this ſhall be the forerunner and diſcoverer of his Campe; now after this irefull vengeance of God is executed and fulfilled againſt the four Elements; the dead ſhall come forth out of their Graves and*

monuments

monuments, by the wonderfull Command, Power and Providence of God; and the bones with the other parts of the body, ſhall ſeek and finde out its proper Veines and Nerves, with the Fleſh which hath rotted in the Earth; all thoſe which have been devoured by cruell ravenous Beaſts and Birds of the Heaven; all thoſe which the Sea hath ſwallowed up, and Fiſhes devoured; all that which hath been turned into vapours by the Ayre; and all thoſe which the Fire hath conſumed, ſhall be reduced to its firſt being, and turn to its firſt proper ſhape and eſſence; all the blood that hath been unjuſtly ſhed, by Thieves, Robbers, Murderers, bloody Tyrants, Mercenary and Corrupted Judges; it ſhall all appear there, not one drop thereof ſhall be wanting, from Abel *which was the firſt that was ſlain, to the laſt hair of the head of any of them, which cannot periſh.* If it was a ſtrange, dreadfull and extraordinary thing to ſee how willingly the bruit Animals left the Earth, the natural and common Mother, foſterer and cheriſher of all Creatures, flying from the anger and vengeance of Almighty God; to put and incloſe themſelves in the Arke of *Noah*, as if they begged ſuccour from him, as if they had had ſome foreſight of the approach of Gods wrath upon

the world; How much more fearfull a ſpectacle ſhall it be to ſee poore miſerable and wretched ſinners to appear before the dreadfull Tribunal of Gods Juſtice, where all the Books ſhall be opened; I mean, that God and all the world will plainly ſee the inormous Crimes and Offences, of which our Conſciences are full; and with which our hearts and ſoules are cankered, that which now we ſo cloſely maſk and hide, ſhall then be made manifeſt to all; *If the vaile of the Temple rent, the earth trembled, & the Sun hide his face at the injury done to Chriſt crucified:* With what face, with what ſhame, with what horrour ſhall a multitude of impudent careleſſe and unhappy ſinners look upon that juſt Judge, whom not only every day, but every moment they have offended, blaſphemed, and with a thouſand ſenſuall and deceiptfull fooleries diſpleaſed? If the ſight of one Angel alone doth aſtoniſh us, ſo that its inſufferable, as St. *John* affirms, who not being able to behold ſo great a brightneſſe, fell down with his eyes towards the Earth, as if he had been dead; And *Eſayas* after he had ſeen an Angel, confeſſeth, *That all the joynts of his body were looſned with feare:*

feare: The children of *Israel* meerly out of exceeding dread, ſaid to *Moſes*, *Speak thou to us, and we will hear thee; for we cannot ſuffer this voice which comes from heaven, it makes us ready to dye with feare;* (although the ſpeech of Angels have been ſo very gracious and milde on ſome occaſions) *how ſhall miſerable ſinners abide or endure the terrible voice, the exceeding glory of the Majeſty of God, ſeated in the Throne of his Power, when he ſhall ſay what the Prophets writ; The houre is come to avenge me of my Adverſaries, now will I ſatisfie my anger, for they ſhall know that I am Lord of all: I will go forth and meet them in the way, and like a Beare robbed of her Whelps, teare them in peices, although I have long kept ſilence; been patient and hitherto paſſed by your iniquities: Henceforth I will cry out like a woman in travel, I will kill and deſtroy at once, I will conſume all Plants and fruits, make the fruitfull hills, deſerts, dry up the Rivers, Fountaines, and Lakes, turne darkneſſe into light; I called to them and they would not hear, ſtretched forth my hand unto them and they would not take notice, they diſpiſed my councel and contemned my correction; I alſo will laugh at their deſtruction, and ſcoffe when I avenge my ſelf on them; when they call upon me in*

their troubles, I will ſtop mine ears, and will not hear them, and when they ſeek me they ſhall not finde me; If the heavens are impure in his ſight, and the very Angels are faulty before the rigour of his Divine juſtice, what ſhall betide us poore miſerable wretches what ſhall we finde who are a clod of earth, a ſmall Cottage of Clay, whoſe foundation is in the duſt; and laden with the blame of original ſin, before we were delivered from our mothers wombe; and if the Juſt ſhall hardly be ſaved, what ſhall become of the wicked and unjuſt, the number of which is to great; for as the holy Scripture teacheth us, *there are many called, but few choſen;* eſpecially in ſuch a ſtrict and dangerous time as this is, when the ſecrets of all hearts ſhall be manifeſtly laid open; Here the great Monarchs and Princes, ſhall give an account of the great taxes which unreaſonably they have exacted of their Subjects; but eſpecially Uſurpers and Tyrants; who have much more to anſwer for, beſides the multitude of Gods poore ſheep, which in ſtead of ſhearing they have ſlain; the innocent blood which they have cauſed to be ſpilt: Here our Merchants, Shopkeepers and Traders, in this our *Theatre of the*

World,

World, muſt ſet down a diſcharge, of the corrupted, ſophiſticated, and depraved Wares; ſold with falſe meaſures and weights, even to the ſatisfying the utmoſt farthing of any abuſe, or cheat, here the Avaritious, the Thieves, the Uſurors, which have undone ſome, deſtroyed ſome, and Pil'd others, muſt pay in the ſame coyne, the dammages and evils which they have done; at this day the mercenary Judges, which corrupted, violated, or blinded the eyes of Juſtice; ſhall vomit up the gifts and bribes for which they did it; Here the Orphans and widdows ſhall put up their complaints with other afflicted perſons, declaring before Gods Judgment Seat, the exceeding injuſtice done to them.

Then the time is come, in the which the Shepherds and Prelates ſhall give an account of their flocks, recommended to their charge, of the true & falſe, good and bad doctrine, with which they have fed them? Oh what care ought men to have of taking charge to teach Gods people, for God will have a ſtrict account of his flock; at that time, the evil Shepherds will ſay, but

with

with ſufficient grief of ſoule, and trembling with terrible feare; Behold thoſe which we mocked, ſcoffed, little eſteemed, and continually reprehended, eſteeming them fools and infamous, in their courſe of life; ſee how God hath received them for ſons, giving them part amongſt his Saints and holy ones, this will be the houre ſaith St. *Jerome*, in the which many, Stammerers, Dumb and Unlearned people may be more happy, then the moſt Eloquent and Learned; many Shepherds and Herdſmen may be preferred before great Phyloſophers; many poore beggers, before rich Princes and great Lords; many ſimple Ruſticks, before the ſubtle, nice and delicate; which being ſeriouſly pondred by St. *Auguſtine* ſaid; *The fooliſh and ſenſleſſe robbed heaven, whilſt the wiſe with their Doctrine went to Hell.* Oh good Chriſtians, lets open our eyes both of ſoule and body; and walke with continual circumſpection, and care, that we, I mean every one of us in particular, may not come at laſt to incurre that moſt terrible ſentence that ever was pronounced, or can be poſſible, or immaginable to be Paralleld; for in comparſon of the evils and miſeries

which

which will certainly come to us thereupon; all humane Calamities, Vexations, and afflictions, which in this Treatice I have mentioned, are delights, pleasures, and pastimes, in respect thereof; I mean that final sentence, which is the end and dolefull conclusion of the Theatre of many a mans misery mentioned by Saint *Mathew*, 25th Chapter saying, *Go ye cursed of my Father into everlasting fire, prepared for the Devil and his Angels, before the foundations of the World was laid; where they shalbe tormented endles, they shall desire and seek after death, but shal not finde it, death shall fly from them, and their infirnall habitations*, from which, good Lord deliver us, *Amen*.

A ſhort DISCOVRSE

Of the Excellency and Dignity of

MAN:

By *Pedro Bouiſtau*; called *Launay*, Tranſlated out of *French* into *Spaniſh*, by the Maſter *Baltazar Pereſ del Caſtillo*:

And laſtly, Tranſlated out of *Caſtillian* into *ENGLISH*,

By *Francis Farrer*, Merchant.

London, Printed for *Samuel Ferris* and are to be ſold at his ſhop at *London*-ſtone in *Cannon*-ſtreet, 1663.

TO THE

Courteous Reader.

THe *Author conſidering (as I ſuppoſe) that he had obligation to ſatisfie in ſome thing that Honour which in the foregoing Treatiſe, many will object he had detracted from the Dignity of mankinde; He compoſed this ſhort diſcourſe, in*

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thou

thou seest or hast had experience of, for in this short Tract is contained, what Antiquity; and what the present, could honour, or can admire in men.

Vale.

The

The Theatre of the World.

AFter that God had with wonderfull providence and excellent knowledge, Created the World; which is the most exact setter forth, of the Greatneſſe, Wiſdome, and Power of its Creator; he placed man therein, that he ſhould be King, Emperor and Lord over all that he had made in it; that he contemplating the Excellency, and greatneſſe of the works, might render Love, Duty, and Reverence to that great God, who hath made all theſe things for his uſe onely; to appeare gratefull for this high favour beſtowed upon him, by his Creator, and that without deſert, which ſets forth not only the magnificence of our God, but declares his bounty and favour towards mankinde; for above all creatures, he would that the manner of his Creation and beginning, ſhould be different from all others, that

he had made, that this is true, no man of diſcretion can deny, for to create the light, give being to the Stars, even the greateſt and moſt excellent Creatures, that thoſe from which men doe receive moſt profit and outward refreſhment, which are the Sun, the Moon, and the ſeven Planets; He onely ſaid, *Let there be Light*, a Sun, a Moon, and immediately they appeared in their ſeveral ſphears in the heavens, in obedience to the command of their Creator, with the like words, he parted light from darkneſſe; he encloſed the waters that covered the face of the Earth in one place; his onely will and pleaſure it was to ſet them bounds which they never did, or ever ſhall paſſe without his command and pleaſure; finally, his omnipotent power and holy will alone, gives being to all that ever was or ſhall be under the cope of Heaven, all Plants, Trees, Seeds and Animals, enjoy life at his pleaſure; they ſhall live no longer, than his divine bounty pleaſeth; but eſteeming and affecting man more than all the works of his hands; and reſolving to imprint upon him with the pencil of his ſacred wiſdome, an exact Effigies of his divine likeneſſe; and that not

not without mature and deliberate counsell; but he would create in another, new manner, the best and most excellent of all his Creatures here below, saying; *Let us make man in our Image and likeneſſe*, that ſhall be lord of the Fiſhes of the Sea, of the Birds of the Aire, and of all the Creatures that move upon the face of the earth; giving us with thoſe words to underſtand the great Honour and Dignity, which he gave to that little clod of clay, which he had moulded with his own Hands, and that he would not any of the other creatures ſhould equalize or compare with man; If we proceed in this contemplation, we ſhall finde one thing worth admiration, in the manner of mans Creation, and it is that to all the Animals of the Earth, to all the Birds of the Heaven, and to all the Fiſhes of the Sea, he gave body and ſoule together, when he created them, which he did not to man, that he might exalt him, & put him in the higheſt place of dignity & honour, here below; He firſt created the body, and after by his divine inſpiration infuſed the Soule; giving to underſtand, that the Jewel which he put in that Cabinet, was not terrenal, nor derived from any of the four Elements, as many doting Phyloſophers have imagin-

ed; amongſt the which ſome thought that the bloud was the Soule; and their Reaſon was, becauſe it often departed by meanes of ſome wound and rupture of Veines; or that it conſumed away with ſome ſtrong Feaver; others were of opinion that it was fire, for being gone, the body, which was warm and flexible waxeth cold and ſtiff; others ſaid, that it was ayre, for by breathing and gathering in ayre we live; *Aſclepiades* ſaid, *That it was onely the exerciſing of the five ſenſes*; Idiarco, *That it was but a Harmonious concord of the foure Elements*; Hipocrates *underſtood that it was onely an Ayre or pure Spirit; ſpreading throughout the whole body*: Amongſt all theſe fooliſh opinions, the greateſt and moſt blaſphemous, was that of *Crates* the Thebane and his followers, who held, *That there was no ſoule in the body, but that it moved naturally of it ſelf*: No leſſe falſe was that of *Cratipo*, who ſaid, *That men were created and formed in the wombs of their Mothers, as the Plants and Trees are in the wombe of the Earth*: Even that filthy gormandizing *Epicurus*, failed not to declare his Invention, *That although the ſoule were not wholly corporal, yet it dyed with the body*: Theſe are ſuch rotten falſe opinions or arrows, no better can be expected out of the Quiver

of

of the Devill, who is the father of all lies and deceipts that are; who blinded the eyes of these and other vain glorious men, desirous to be esteemed wise and great inventors of new and difficult things; these he hath cunningly led on, with subtil and false suggestions, that with the subtilty of their reasons, and faire speeches, they might cover many other and worse lyes, to purchase from men a feare, a reverence and esteem, as if they had been Auditors, or Presidents (with reverence be it spoken) of the Counsel of God: For like such they treated of his most secret misteries, as if at the time of the Creation of the world, they had assisted at mans Creation; and thereto had been called, to be assistants, Counsellors and Overseers of his works: But we that are Christians, and have been in several schooles better taught, ought not to contemplate, nor suffer our thoughts to wander upon such vanities, falsities, and lies; but firmly believe, that when our Lord and God Created man of Clay, he inspired into him the spirit of Life, and man became a living soul: It is not to be understood, that this inspiration was a blast that proceeded out of the mouth of God, and entered into the mouth of man; for God is simple, and

without composition or compound matter, he hath no figure, member or forme: so the soule that God infused into man, is a Spirit adorned with reason and divine understanding; as *Moses* in *Geneses* writes, *God first made the body, and after infused the soule*; to give us to understand, that the soule doth not participate, nor hath any naturall being or affinity with the body, which is made of the earth, onely for its habitation, so long as it shall please the most high God; and till he shall command, or give licence to it, to return to its first lodging from whence it came; like the Souldiers of an Emperour, King, or Prince, that are upon duty, which cannot returne to their houses till they have leave; not without cause did God Create man of two natures so different, the one from Heaven, and the other from earth; it is humbly conceived he did it, because if man should wax proud, grow high minded, or let too high esteem of himself, he might, (contemplating the lowlinesse and baseness of his Corporal being) which is nothing else but a little rotten earth, ashes of dust, abase himself, prostrate his flourishing Plumes, disown, depresse and lay aside his foolish and vain imaginations; Now if man comparing himself with other

creatures,

creatures, and considering his weak and fraile condition, should thereupon murmer against God, and speak evill of his Creator; let him contemplate the dignity of his immortal soule; he will suddenly be rapt up as in an extasie, (like Saint *Paul* with an earnest desire to be in heaven;) to attain a more perfect knowledge of his Creator; and perpetually to enjoy him.

Onely this contemplation would I recommend to those which shall read this short discourse; Which is the excellency and dignity of the soule and its faculties, of which, many Authors both Antient and Modern have written much, and to the purpose; amongst them, *Lactantius*, *Firmianus* in *Latine*, *Gregorie Nisseno* in *Greek*, and *Bartholmew Facio* in *French*, against the new opinions of many: But above all, the Writings of *Theodoritus* Bishop of *Syria*, *Of the nature of man*, Translated out of *Greek* into *French* by *Pedro Roldan*, which have been in great esteem with all that have perused them, and indeed they are worthy of perpetual memory; for which cause, I shall not stay long, to make a large volume of this matter, but rather I shall strive to be short or compendious herein, that I may take off somthing

of that ill savour, which I seemed to have left in the precedent discourse, of the miseries of mankinde; which perhaps, may have appeared very rough, sharpe and rigorous; and for it I may be accounted a cruel, feirce, and austere judge of the works of God. Therefore I shall with as much gentleneſſe as I can, discover here something of the excellency & dignity of man, that all people may understand, my opinion in this case, and how much I esteem of his dignity and worth; for the foregoing discourse, which I wrot against him, it was rather to put a bridle to some vices, with the which I saw most men possessed then to derogate from his honour.

There is nothing more certain and confirmed for a truth, then what I shall now declare, that the greatneſſe and worth of the soule of man is more excellent then all that is contained in the other creatures, its of more pure substance, then both the heavens & the earth; setting aside the hope it enjoyeth by the resplendent light of christianity, which is an eternall and future happineſſe, of so much value, worth and esteem; that though all the men in the world should joyne together to extoll and set it forth, they are not able to declare

or conceive the half, of what is prepared for those happy soules that shall, by faith and good works enter thereinto; What greater or better testimony can I or any desire to prove, the excellency and dignity of man, then to see the exceeding love that God beareth towards him, who descended to the earth, and clothed himself with his humane nature and livery; and became a mortall Man, who is the immortal God, and not contenting himself with this; In signe of his greater affection to man, (who by sin, had lost that stampe, that divine likenesse, with which he was created, defiling it with multitudes of iniquities and vices,) he gives him his hand, and helpes him out of the mire, washeth and purifieth him, and makes him Heire of his kingdome, as if he were a lawfull Heire, Subjected to his command and Dominion, all things under heaven; makes choyce of him for his continual habitation on earth; reveales to him the great secrets of his Divine Counsell; in fine, he gives him to understand, that he created all things for his use, and for his respect he had given being to all Creatures. At consideration of which, the Royall Prophet *David* being astonished, cryed out: *Lord what is man*

that

that thou art so mindfull of him, or the [illegible] *man that thou dost so much value, esteem or re-gard him;* the wise Antients admired much, when they considered the greatnesse, and beauty of this world, and certainly not without good reason, being as it is of the first and greatest works that God made, they could not finde out or understand, how it continued so long after one manner, without decaying, loosing its vigour or changing that great and concordant order, which there is in it; they exceedingly wondered at the plentifull vertue and fertility of the earth, how it never growes weary, but is continually engendring, and producing trees, plants, corne, grasse and innumerable swarmes of vermine; and how it doth not corrupt, and rot, with that continual increase of such a diversity of things in its bowels, the Springs and fountaines never grow weary, but are continually flowing forth, and gushing out, by the same passage they began at, and from the same place, where they were appointed at their creation; they marvelled and that justly how the Sea receving into it, such aboundance of waters, from so many such principall and large Rivers, as there are in the earth, yet seldome or never overflowes its

shores, or passeth the limmits, which the Creator thereof bounded it with: They also admired, how the Sun appearing so small, should be farr greater then all the Earth. These and the like considerations, caused wonder in them; and made them set a high esteem on these sublunary things, and not without just cause; but with what greater esteem and admiration (think you if they but looked therein-to) did they love, reverence and respect, the cause for whose use so many excellent things were created and made, the which God was pleased to exalt, and put in so high degree, that he made him Lord of all his Works, Emperour, King and Captain of all his visible Creatures; for well may he be compared to them, considering the favours that Almighty God bestows upon man, allowing him (in stead of souldiers, and Yeomen of the Guard which Kings take with them for their defence and safety) a guard of Angels, to accompany, Counsel and Defend him, from all assaults visible and invisible, and temptations of the world, the flesh and the Devill: Furthermore endowing him with that Divine care and excellent knowledge of all things present, a perfect memory of whats past, and a strange previ-

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dential and evident understanding by conjecture of things to come: what shall we say of his care and incredible knowledge of all the Vertues, Properties and Natures of Trees, Herbs, Stones and Animals, of his understanding and knowledge which is good or bad, which is vicious, which is vertuous; What is honest and what is dishonest; yet not contenting himself with the knowledge of the essential of all the Creatures, and things in the world; he soares with a lively, quick agility of wit, more divine then humane to heaven, and with most acute reasons, treats, disputes, and holds arguments of the things thereof, as if he had consulted them with his Creator; yet secretly, covertly and inwardly in heart confessing, that man is the likenesse and image of God, or at least-wise a book full of divine emblems, who living here below, elevates himself with a strong and nimble activity, through the ayre, & descends by the subtilty of his ingenuity to the profundity of the Sea; so that the depth of the one, nor the height of the other, but are as plain to his contemplation, as the earth he lives in; the greatest obscurity and grosenesse of the aire, he peirceth at his pleasure, the thicknesse and firmnesse of the earth can-

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not defend, but he will take what he pleaſeth, out of the deepeſt concavityes thereof; no whirle-poole or gulf of water affright or hinder his paſſage over it, even when and how by his ingenuity he pleaſeth; for which cauſe that excellent Poet *Homer* called men (*Alpheſtas*) that is to ſay, diſcoverers; for man onely being borne ſtrives to attain to the knowledg and underſtanding of the original cauſe, growth virtues of all things; with this inſatiable deſire of knowledg, and extream diligence that men uſe to that effect, were found out & invented in leſs then a thouſand years the greateſt part of the Machanick Arts, and diverſity of Sciences, which are uſed in the world as *Marcos Varron* and others do affirme; ſome wiſe writers, called man (*Phos*) which ſignifieth light and knowledg, from that ardent deſire that he hath to ſee and underſtand all things; the which cauſed very many Phyloſophers to err, and that onely by this naturall inclination that is in man to know; they believed that the exeellency and principal being of our ſoules was the light of underſtanding, there is nothing that man more abhors, then the darkneſſe of ignorance and folly, nor any thing that encourages his endeavours and labours more then de-

ſire

fire of knowledg, from whence is gathered, that man is of a divine and heavenly spirit; who knows the vertues of the Stars, the influences of the Planets, and the qualities, forces and vertues of the foure Elements: in fine, all Creatures both Celestial, and terestrial assist & serve man; at the which some of the wise men of *Aegypt*, being with admiration astonished, they declared man (though audatiously expressed) to be God upon earth, a divine and heavenly creature; a messenger of the gods, lord of all eternall things, a companion of the gods, and the wonder of nature; but what adds more Glory & Majesty to him, is, that many times, God by his hands brings wonderfull things to passe, as hath been seen, strange things done by many; which man could not do without Gods Divine assistance, as we read in Antient Histories *Cleomeno*, and *Aristeo* did both, the which often fell into Trances and Extacies, and being in these fits, their spirits departed and went to diverse places, and being returned to their first senses, they related strange and incredible things, that they had seen in the Countries where they had been, all which appeared to be truths, afterwards by others relations; one *Cornelius* a Priest of

the gods in *Padua*, living in the dayes of *Cæsar* and *Pompey*; he was put in to such an extasie with the profound meditation of the cruel battel, that betwixt these two, the Father and the Son in Law, was in hand to be given; he though farr distant, the same day the battell was fought, gave such an exact account of what passed therein, of the order and manner thereof of those eminent men that were there, and those that were slain in it; as if he had been present, or General and Commander of both the Armies; Also *Apolinus* being in the City of *Ephesus*, gave account thereof, what had happened that day at *Rome* to the Emperor *Nero*; the great Phylosopher, *Socrates* fell every day into a kinde of a retired trance, to converse with his soule, at which time or houre, he neither saw nor understood what was done by another before him or neere him; the Divine *Plato* was ravished in contemplation at a certain houre of the day, all his life time, even till his death; the Poets which are surprised with that divine Rapture, when their Genious would write any excellent thing, they compose Verses, and indite such strange expressions, that they themselves being come to themselves not others, can amend or hardly understand

ſtand them; the which we plainly ſee, verifyed in that ſo wonderfull as race, Poet Homer, which may ſerve for an example of all the reſt, of whom many wiſe men were bold to affirm, that if the wiſdome and underſtanding of all the other Poets that before him, nor after him were or ſhall be, could be joyned together in one; they would come ſhort of the admirable excellency of his workes; the which (though of one blinde from his mothers wombe) were ſuch, that there is none in the world comparible to them; nor do I believe, if he himſelf ſhould ariſe from the dead, that he could make another worke like the firſt; by this example (not to weary you out with many others that there are) we may clearly ſee, that man is the moſt compleat work that God made in the world; and that with his many favours and bleſſings beſtowed upon him; he gives us to underſtand, that man was drawn with a Cœleſtial Pencel, and a Divine hand; the Antient Phyloſophers, although they knew much, either they could not compaſſe or underſtand, or if they did underſtand, there was ſuch diverſity of opinions of the originall of him that no certain reſolution can be taken hold of out of their writings, for all or

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the moſt part of them, thinking that they had ſufficiently found out and avouched the true *Principium* of man, they did only beat about the buſh, inventing things full of lyes, falſities and fooleries, masking them with the faire gloſſe of quaint words, and the glittering ſhew of gallant language, but not being able to hit the white, or finde out the true beginning of man, they much wondred and admired at the great wiſdome of the chief artificer and inventor of ſuch a curious piece of work, which alone being ſeriouſly conſidered by its parts, figures, and proportions, it cauſeth a ſuſpence in the ſenſes of the moſt underſtanding men.

Head.

Who is there ſo ſtupid or ſenſeleſſe that contemplating the miraculous compoſure of mans head, is not raviſhed; conſidering that in this ſmall part of the body is contained, a great proportion of Divinity; Here we will fix our diſcourſe, without running through all the reſt of the parts of the Body; not to tire the Readers, What beauty is there created that can be compared, with that of the Head of this Creature? With what faireneſſe can ye compare ſo great beauty? this the Tower of the Fealty of this little

world, this is the defence of the Reason; the seat or habitation of the understanding; from hence as from a fountain, flows all that variety of works of the five Senses; How is it possible, that by one and the same pipe or conveyance, should come forth so many, and so various commodities, furtherances and profits; who can but wonder at the strange nature of humane memory? the which as *Plato* sayes, is the Treasurer, Secretary and Scribe, which never departs from this Tower, ever retaining and keeping things, although they passe in a moment, whose Office it is to conserve and lay up in its Register, like a trusty Scrivener, an innumerable multitude of things, very strange and different one from the other; and that without confounding or mixing the one with the other; but it rather refines, purifies and puts each in its place, to make use thereof, each in its time, when he shall have occasion to relate any thing, although he hath heard it and laid it up in store many years past; then we may see a multitude of things, various and strange, related in such order and method, that they do neither confound, mix, or disturbe one the other, striving forcibly to come forth one before another.

Eyes.

What a ſtrange wonder is the purity, ſubtilty and agility of our Eyes, which were placed in the higheſt Belcon of this Tower, to be Scouts and Sentinels, to behold and contemplate the moſt high and celeſtial Objects: Juſt over the ſight there is a thin skin ſo tranſparent, that they gliſter like ſome precious ſtone, they are round, for more ſharpe and deep aſpect, and beholding of things that are ſet before them; and for that cauſe they are clear and ſhinning like to a looking-glaſs; they are alſo movable, & are never quiet, that they may not look upon any thing, that may offend them againſt their wils; therefore they move to what ſide they pleaſe; and if they eſpie any thing that moleſts or troubles them, then are they covered, cloathed and adorned, with lids and brows, as with Bulworks and Baricados, to defend them from any danger that may ſucceed: Over the eyes are placed the brows, like a bow that they might receive no detriment from the ſweat or any other humour that might deſcend from above.

Noſe.

What Spectacle, what ſight more worthy of admiration, more beautifull and

comely, can be found or seen, than the frame of the Nose? Doth it not seem to be a Baricado also made to defend the Eyes; the which although it be small, hath three Offices, the first to Breathe, take in Ayre and Spirit; the second to smel; and the last to cast forth at its passages, the superfluities of the Brain and of the whole Head; which are conveyed down thither as to a common shore, by those ways and grots which nature hath made.

Lips, Mouth, &c.

With what a concordant order are the Lips placed, as embossments and ornaments to the mouth? with what art are they cut and joyned; and with what a pleasant Vermillion are they dyed; within the which is contained that admirable Instrument the Tongue; the motion alone of which converts the Ayre into words, is a true Interpreter of the most secret Conceptions, and thoughts of the soule; and for that cause is seated in the Porch or Gate of this Fortresse, which is the mouth, and therein serves as a Porter, bringing and carrying of messages to and from those that are called and spoken to. Who can but wonder, seriously considering so small a piece of flesh; and being as it is one of the least members of

man,

man, it is the most magnanimous of them; it praiseth God; disputes of all things created; speaks of their being nature and delectableneſſe; discourseth of heaven, of earth, of the foure Elements; Of all that is in them and created of them; its true, it cannot well form words without the Gums or Teeth, which may in part be seen in Children which speak not till they have Teeth, and in old men, who stammer that one can hardly understand their words, after they have lost their teeth, they become like Children in speech.

Beard.

Moreover nature hath adorned and decked the head of man (as *Lactantius Firmianus* saith) with a comely Beard, to distinguish man from woman, to set forth mans age, and to be an ornament to him.

Eares.

The Eares also were not made in vain, nor fixed in so high and eminent a place to no purpose, but to receive more clearly the sound of voyces, &c. which naturally doe ascend in the Ayre; they are continually open and ready to receive the voice or sound, by those wreathed creeks, and in those secret corners is the hearing retained and kept, nature also ordained that there should be wax and filth at the

entrance of those Caverns, that if any smal creature should presume to enter or doe any detriment to the hearing, (which is the most excellent of all the five sences) should be made a Prisoner there, till it dye.

Its but brief what hath been spoken of the several parts of mans principal member the Head; much more might be related thereupon, especially if we should at large consider those parts joyned together, and in them two wonderfull things; the first is, that amongst infinite multitudes of people that are living, you shall not finde two so exactly one like another, as that there shall not be some distinction betwixt them, and this difference consists onely in a thing of so smal circumference as the face; so that none or very few, are to be found amongst so many millions, that have one and the same kinde of tokens or figues of similitude.

The second thing that Nature made, placed and set forth in so little a compass as the face, in which is shewed all the rest of her Arts, is that she hath endowed some visages with such an excellent and supernatural beauty, that oftentimes man himself, to possesse, enjoy, and partake thereof, puts himself in hazard of a thou-

sand

ſand deaths, layes his life at ſtake; and if he chance to diſpaire thereof, he will ſacrifice his honour, his life; deſires to dye, looſe and forego all his eſtate, to proſecute, and obtain his deſire, and ſometimes forced, tranſported and deceived, by his own inimagination; he looſeth his ſences for this thing called beauty, in teſtimony of which I could nominate here many illuſtrious perſons, in all ages, that aſpired to robb, or ſpoyle heaven of the choyceſt of its glorious beauty, to extoll, flouriſh, and mask over, the ſpacious fields of the earth, thereby to immortalize themſelves, and their works, onely invoking this beauty, as if that alone were the Star and guide, that ſhould lead them to obtain perpetual bliſſe, fame and glory, the beams that do iſſue forth from ſome faire and glittering faces, are of ſo much force and vigour, that they do overcome the inward intellectualls, as ſuddenly as lightning, overpowering and taking poſſeſſion of the greater and better part of the ſoul, and makes the poore diſtreſſed and afflicted lover, to feel its great force and power, with contemplation and admiration; with which they do deliver up their wills and affections to the thing eſteemed and affected; Making them-

felves of Lords and Masters; Servants, of Freemen, slaves, of joyfull, jocund and impassionate, most patient Martyrs of love, and most obedient sufferers of such cruel and bitter torments and pains, that none can believe them, but such as have felt their smart; If their affections be sincere, they doe not content themselves thus far to have gone; but they would willingly if they could, transform their own nature into that beauty which they so much admire and adore; also we finde another great and marvelous rariety in the face, which though it be not a Foot in magnitude, we may see, or come to know, by the different changes thereof, not onely the natural conditions of men, whether they are sad or merry, melancholly or sociable; but the affections of the soule, whether they are cowards, valiant, fearfull, merciful, cruel, amorous, or free from love; whether they are possessed with hope or dispair, be in health or infirm, alive or dead, and an infinite number of inclinations, affections and desires of the soule and body; for which cause that Priest, King, and Phylosopher; *Hermes Trismegistus*, after he had wearied and perplexed himself with the profound contemplation of the wonderfull make of

man cryed out with a loud voice, where is that most excellent Former or Producer of this so glorious a work? who is he that so well knew how to set forth, in such lively Colours, so admirable a picture; Who drew the portracture of those so beautifull eyes, resplendent lights of the whole body, and bright speculators of the soule; who spread the lips as curtains to the mouth? Who so excellently knit the sinews together? Who interwove and mixed so many veins, which are as so many little brooks; by the which, the blood is conveyed & thereby sustaines, strengthens and refreshes with its humidity and substance; the whole body? Who made the bones so hard and strong? Who engrafted, joynted, and fixed them, as if they were Sentinels, or Halberdiers, to keep within compasse the thoughts when they would swell and aspire, run out of order and measure, and to harden themselves against Reason and moderation? Who covered the flesh, with so soft and delicate a skin? Who distinguished and parted the fingers, with their several joynts? Who stretched forth the feet in so fit a proportion, causing them to serve as a foundation to the whole body? Who so closely pressed the milt together? Who

gave

gave that Pitamidel shape to the heart? Who wove so many nets and roots in and about the Liver? Who made the passages and holes in the lungs? Who ordained so large a roome for the Belly, with such a spacious, capacity? Who put the most honourable Members in the most eminent places, to be exposed to the view of all, & repacted the most unworthy members and dishonorable, in stations more private; where the covering should add value and repute to them; Contemplate, saith *Hermes*, how many and what exact pieces were formed, to make up so perfect a creature? What proportionable beauty there is in each member; with what curiosity and art, so many different proportions are fitted and put together; each observing its service, its office, and all procuring the benefit of the whole? Who thinkest thou made & finished such famous works? Who doest thou hold for Father and Inventor of them; or who the Mother, producer and projector; but the invisible, omnicient, and most omnipotent God?

Hitherto we have spoken enough Physiologically of the Essence, Magnificence and dignity of man; Therefore now it will be reason that we spend a little more

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paper in the further prosecution of the work, in proving how there never was, nor will be found any Art, Science or other thing wherein men have not excelled all other creatures; some more then others, and that as it hath been granted them from above; Now to add something to mans Valew, Esteem and Reputation; I shall not treat of the seven liberall Sciences, nor of Mechanick Arts; the invention of which we all certainly know was from man; Not to be tedious and troublesome, I shall onely hint upon some divine particularities, which have been experimentally found in men; and thereby to demonstrate how farr the power of man exceeds it self; and how great is the subtilty of his wit; With very much reason we ought to admire the magnanimous spirit of *Alexander* the Great, who in his Child-hood and most tender years, hearing a relation of the many great Victories which King *Philip* his Father had won, he wept bitterly; and being asked by his Tutor and Favorites, the cause of this his so sudden and passionate tears, in time of so much Feasting and Rejoycings: *For grief and vexation* (saith he) *that my Father gained so many Battels, Conquered so many Cities, People, and Enemies, that there*

remains

remains little or nothing for me to act, or any unconquered adversary against whom I should exercise that fervent desire I have in me of Warlike exploits, that I might attain to and gain part of that honour, which my Father got? What greater Testimony of an Heroyick minde? What greater or more true Prognostication of the generosity of Spirit; which would possesse or lodge in the breast of this youth, when he should come to maturity of years; the which was plainly verified afterwards, for before he had attained to thirty years of age, he had subjected so many nations, gained and conquered so many Towns, Castles and Cities; that finding no resistance, or against whom to bend his might; He went to the Deserts of *Affrica*, to fight with the bruit Beasts, to satisfie that hungry appitite he had of combate and conquest, the Historians relate one thing more of him, as strange as any we ever heard of; That seeing himself peaceable Monarch, and absolute Emperor of the World, He called to minde the saying of *Democritus* the Phylosopher, that there was many other worlds, he for the Conquest and winning of them, caused to be brought together an infinite number of *Engineers* and *Pioniers*, to dig,

delve

delve and endeavour to finde and pluck, those Worlds out of the bowels of the earth, and that all those that they should discover, they should reduce them to obedience, under his Empire and Command.

I could here relate the Noble Acts and Exploits of *Cæsar* and *Pompey*, for *Cæsar* (setting aside the Famous Victory in the Civill Warrs) he is found to have presented and given fifty field Battels, and caused the death of a million one hundred ninty and two thousand men.

Pompey, Besides nine hundred and forty ships which he had taken at sea from diverse Pirats; He is storied to have gained and Conquered by force of Armes; Nine hundred and sixteen Walled Towns, from the *Alpes*, to the confines of *Cadiz*.

It will not be proper to hide or omit here, that immortal Honour and Renown, which *Marcus Sergius* gained, after he had lost his Right hand, and received at several times twenty three wounds; He entred into Battail foure several times with onely his left hand, the which being disabled

disabled and made useleſſe to him; He commanded one to be made of Iron, having it fixed and cunningly joyned to the ſtump of his Arme, with which he after raiſed the Seige of *Cremona*, defended *Placencia*, and gained in *France* twelve Principal Garriſons; For brevity ſake, we will leave the Fame and Renown that men have gained by Armes; For it would be tireſome to relate the multitude of examples I could produce to this purpoſe; But lets proceed to what they have gotten, by the Arts that to this day are in great eſteem, which are Painting, Graving, Carving and Limning; What divine miſtery muſt there needs be in the Art and Fancy of that Famous Painter *Zeuxes*, who drew a Vine with its bunches of Grapes ſo lively, that hanging it out of his window to dry, the birds came down to eat of the fruit, thinking they had been natural Grapes.

Apelles, Though ten years he was in portraying and finiſhing of *Venus*, he at laſt ſet her forth ſo exactly and lively; That many young men at firſt ſight, fell in love with her, as if it had been a living woman, for which cauſe the Magiſtrates commanded him to keep it private, that it might not corrupt the diſpoſitions of youth.

Who

Who can but wonder to hear what *Pausanias*, a *Greek* Historian writes, of an ingenious piece made by a cunning workman in *Eraclea*, a Province of *Pilopones-sis*, it was a Horse of Copper, whose Main, Taile and limbs, were so subtilly and artificially made, that all the Horses that saw it, raged to come unto it, as if it were a live Mare, and very many with that furious and often getting up and down, broak their Hoofs, Knees and eyes, slipping on the smooth burnished Mettal; and those that once saw it could not be parted from it with swords or staves, as if it had been a hot Maire; Tell me seriously, what secrets or enchantments? What hidden Vertue, or what secret thing could Art have put into that Horse, to deceive the others, or how can it force creatures enjoying life, to be taken with so much affection towards an inanimate thing, that they should love, and hazard themselves for it, being only a brazen Effigies, without soul or sence.

Plutarch, Praising the excellency of man, relates that the great Mathematitian, *Archimedes* drew through the chief plain of *Saragosa* in *Sicilia* with onely one hand, and one cord, a great Ship laden with

with Merchandizes, and with as much ease as if he had led a horse or mare by the Reins, and this he did onely by the Mathematicks; the which *Leon Baptista*, who was a great Architeckt and a rare Artist, proposed he would easily do, if any great Lord would please to be at the Cost thereof. What greater wonder of Nature can there be found, then that subtill device which *Sabor* King of *Persia* ordered to be made of a Glasse, the which was of so large an extent, that setting himself down in the midst thereof, as upon the rotundicude of Heaven, he saw under his feet the rising and setting of the Sun, the Moon, and all the Planets, and Stars; So that in this his so pompious a Seat, he seemed not to be a mortall man, but an immortal God, under whose Power and Command, that Glorious Starry Cannopy was subject? What greater pattern of Divinity can man give, especially a powerfull King, then to see himself set in appearance over the Sun and the Starrs, which really is the proper Throne of God.

What Divine wit invented that Statue of *Memnon*, which seemed to be miraculous, for always at the rising of the Sun, if that shon upon it, it made an exceeding noyse,

noyse, as if it had within it some living soule or divine spirit of inspiration, it was the device of man as *Cornelius Tacitus* and *Strabo* say; Who can but admire of that Woodden Pigeon, which *Archito* the *Tarentine* made; the which as Historians report was composed by the Mathematicial Art, with such constellations, such influences & charracters of the Planets, that it flew to and fro amongst the Pigeons in the aire; In immitation of which *Albertus Magnus* framed a head of Copper, which spake as exactly as if it had been a living man.

Gellen an Author worthy of credit, relates, that *Archimides* made a Looking-glasse, with such influence of beams, that from the shore, it fired the enemies Ships two Leagues off; the which may not appear strange, nor from the way of truth; if we call to minde that *Spayard* which not many years past made such strange Looking-glasses, that they represented to the spectators, two different shapes at once; one of life, the other of death, a thing so marvelous and rare, that many modern Philosophers not being able to finde out the natural reason, of such a representation, they remained in suspence, commending both the Artist and the work, many

other, and very strange looking-glasses have been made, amongst the which we must not forget that of which *Ptolomy* makes mention; that looking therein, it represented to the view, so many faces as there had passed houres in the day: Can there be a greater cunning in any creature then that which was in the hand of a man, who wrote the *Iliads* of *Homer*, which are many thousand Verses, in so small a quantity of papery as would be contained in the shell of a nut, as *Plinie* expresseth; Another made a ship with all its furniture, as Sayles, Cordages and Tacklings in so small a compasse, that a Bee might cover it with its wings; But methinks sufficient hath been spoken, because they are examples of most lustre, honour and esteem amongst the Antients, also by them admired, and set forth as proofs of the excellency and glory of the spirit of man, and how God hath endowed him with divine wisdom.

Now I shall in few words expresse some Acts of the most famous persons of our times, that their honourable deeds may not be buried in the profound pit of Oblivion, nor yield the glory thereof to the Antients; Amongst all the Trophies, Honours, Triumphs, Glories, Spoyles,

and

and Employments acted by our fore-fathers; I finde none can be compared with the Art of *Printing*, for this so wonderfull as first an invention, is of so profitable a use, that the best of former inventions cannot be equalized with the dignity thereof; or dare to appear before it, this only keeps, conserves and ayds, all our conceptions, inventions and projects from the dangers of forgetfulnesse, it's the trusty treasurer of our Imaginations; it makes the memorials of our ingenuity and wisdome immortall, and adds eternal being and glory thereto, it goes on perfecting from age to age the frames, labours, and profitable studies which men produce, wearying searching and spending their brains and times in the Schools and Universities; all other inventions, how fine and exactly soever they appeared, men have continually gon adding something to them, towards perfecting the first grounds and foundation of them; and that is done by the quaint wits, which every day arise; but this was so happy an invention, brought to light with so much perfection and desire, so well ordred, polished, and beautified, that they cannot add to it, nor deminish from it, any thing of lustre, or worth esteem; the works thereof are so strange & quick;

executed with such diligence and celerity of action, that one man alone can make in a natural day more Characters and Letters in Printing, then the nimblest and most deligent Scrivener in the world can write in two years: Who now can but laugh at (the antient manner of writing) (though not condemned) the miserable barbarisme, and weak inventions of the antients; who (as *Strabo* writes in his book of *Sita Orbis*) wrote first in Ashes, afterwards on the bark of Trees, after that on Lawrel leaves, after that on sheets of Lead, then on Parchment, and afterwards in Paper. If there were changes then in the things upon which they wrote, there was also in the Instruments with which they wrote; for on stones they wrote with Iron; with a Pencil on the Lawrel leaves; with the Finger on the Ashes; and with a Knife on the bark of Trees: with Canes on the Parchment; and on the Paper with Quills; the sorts of Ink also were diverse, the first was a liquor of the Fish which we call Turtle, after that joyce of Mulberries then Smut or Soot, and after that of Vermillion, was made that which was compounded of Gum, Gaul and Coppers. I have made [illegible] a story of this, that men might see what pains and la-

bour,

bour, that famous *Germain* did free us from, who in the year, one thousand four hundred ninety and three, invented the Art of PRINTING: I could if I would, next to the former invention give the second Crown (Invention of Powder) to the Fryer that found out the mystery of powder, and shot off Cannons, Muskets and Pistols, which are cruel instruments of War, were it not that I have declared, in my former Treatise, of the miseries of humane life; that this imagination, was more prejudicial then honourable, more hurtfull than profitable to mankinde: Yet its a strange thing what *Brasava* writes of a Citizen of *Ferrara*, who found out the way of making Powder, that should not sound, or make a noise, though it be shot out of Cannon, Gun or Musquet: But we will leave these thundering flashes of *Jupiter*, invented by the suggestions of the Devil, for the destruction of mankind; and return to the consideration of the subtile and divine wisdome of the men of latter times amongst the which, we ought to esteem the cunning of that *Italian*, who presented to the Duke of *Urbane* a ring of Gold with a precious stone set in it; the which he had made a perfect Dial, with which the hand gave a blow, to advertise

rue hour to him that wore it; who can but admire at what an Authour worthy of credit writes? He saw publiquely done in *Athens*, a man wash his hands with melted and boyling Lead, having first washed them over with the juyce of a certain herb: What greater wonder in Art or Science can we behold, then this? That man should make his face and hands, which consist of flesh and skin, so tender, soft and delicate, as nothing more, to become so strong, hardy and defensible, that they are able to resist the grand force and violence of fire, and of so penetrating and burning liquor as lead is; what can mans ingenuity do more, or his Art achieve further, since he dare adventure to put his naked limbs in the Fire, and it doth not burn or consume them? If perhaps this seems impossible, & you think that man is not able to resist the fire? what will you say of that which *Alexander*, and above fifty other Historians relate, happened in their times in *Scotia*, that there was a man called commonly by all, the Fish *Cola*. For from his youth he was accustomed to swim in the Sea, he proceeded so far therein, that the greatest part of his time he lived in the water, turned into the nature of a Fish, or creature of that

Element;

Element; he would stay five or six houres under water, after that whole dayes; and by degrees he brought himself to stay eight dayes without comming forth; so as last he accustomed himself to live under water the most part of his life, which was above eighty years; many times he appeared when he came in to any shipsway at Sea, he would go aboard, eat and drank what the Mariners gave him; sometime he came to land into his own Countrey, where he stayed but little; because great pains of stomack possessed him if he stayed out of the water. The which also *Pontanus* affirms for a truth; What more wisdome or divine ingenuity can possesse man to peirce the foure Elements, familiarly to make use of them, and serve himself of them, as of other Creatures; except he should soare in the ayre, and through it to passe, both Soule and Body to Heaven: Nay, there hath not wanted some, who have attempted it; For *Leonardo Vincio* invented the art of Flying, and exceeded therein, to the admiration of all; I need not mention here of a multitude of Vaulters and Jugglers, who with so much dexterity and boldnesse doe act their parts, that especially those which to this day vault upon Cables, &c. do often cause

Kings, Princes and Commons to retire themselves from Balconies and Windows and avoid the sight of so desperate, horrible, fearfull and supernatural actions; insomuch that the Actor often remains alone, because the people cannot endure to behold the desperate and unfortunate condition to which they exposed themselves: For which cause, that great Phylosopher *Mercurius Trismagistus* endeavouring to extol the subtilty of mans ingenuity; yet admiring at the divine agility and quicknesse with which it acts, declares to his Son these following words; What thinkest thou at this? or what treasure thinkest thou? Hast thou shut up within the members of thy body? Command thy soule that it cross the main Ocian, and thou shalt perceive how soon it will passe over; nay, in a manner before thou canst imagine, without changing its place of abode; Command it to ascend to Heaven, and there thou shalt apprehend it to be in a moment, and that without any wings; for it hath none; yet there is nothing that doth disturbe or impede its flight, no not the wide and large tenebrosity of the Ayre can hinder its carreare, the burning heat of the Sun, the swift motions of the starry heavens and Planets,

Planets, it penetrates all, even to the most pure, celestial and excellent species of them: If thou findest not contentment in this, if thou wilt not abide amongst the spheres and heavenly bodies, search out and understand what vastnesse there is beyond those heavens we see; sure thou mayest easily doe it, consider then what the agility of thy soule is? hold thy self immortal, and believe that thou art able to understand all the Arts and Sciences of the world; ascend above the highest Elements, descend to the deepest Gulfs, think upon and call to minde, what passages thou hast met with, and what thou hast acted, search out the effects of Fire, Water, Ayre, of the drouth and moysture that goes through all parts of the World, fix thy self in Heaven, on Earth, in the Sea, in the Ayre, and dwell if thou pleasest without the body; Sure then by this we may collect that the nature of man is a strange and miraculous thing; for although it hath one part of its being mortal, decaying and perishable, the other and more noble is Immortal; derives its original from heaven, very well remembers its splendid Country, the glorious gifts and graces which it hath received from its Creator; and so despiseth all terrenal enjoyments; but sighs and

grones

grones for those of heaven, with an earnest desire to purchase those felicities which indeed are, for certainly in it self it knows, that its Principal, Parents, Friends and Alliance, are there; and that naturally is the country where first it received its being; The which if it could clearly see with its eye of reason which is a power of the soul, that never can or doth part from it; more then the light from the Sun; and from hence sweetly enjoy, without this clod of earth, or spoyle of worms! Oh what wonderfull things would it act; how rare and strange would its designes be, but this lump of clay, the body weighs it down and hinders, which *Mercurius* calls a Tyrannical Prison of the soul; for this ever impedes, when this would, set forth its divine Essence; but when it goes forth of this body by contemplation and meditation, and sweeps it self from the weighty burthen thereof subjecting the vicious appetites of it, it no sooner remaines at liberty, but receives the Noble influences of Heaven, and being purified and cleansed from the filthinesse of these earthly members, goes skipping in the Aire from Element to Element, holds communication and converse with the Angels, and even Penetrates even to the Throne

Throne of the most high God; Whence being inflamed with a divine fury or Zeal acts here below strange and wonderfull things; as *Mose* relates of himself, that after he had parted from men to converse with God, and stayed some few dayes, his face was so bright and shining; that the Children of *Israel* could not behold him: St. *Paul* was caught up into the third heaven: *Socrates* often being elevated in serious contemplation would earnestly behold the Sun for the space of an houre without motion, so that he seemed rather dead then a live: *Alexander* the great, being once in exceeding danger of his life, surrounded with enemies, his Army almost lost and discomfited, he fell into such a furious & passionate rage, that he sweat throughout his whole body drops of blood, which appeared to his adversaries as flames of fire that issued from his face and eyes, at the which being frighted, they began one by one to fly, and left him alone, without any hurt: By which we may clearly discern the power and command that the soul hath over the body's Sepulcher, in the which it lyes buried in this life, and how many times it freeth it self from the chaines, with which it is bound, and in spight of the body, goes

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covitte her ancient habitation which is heaven, leaving in a manner for that time the body as dead; the which St. *Augustine* very well affirms, in a Poem of *Calamensa*, that always when he would wrap himself up in contemplation, he did it with so much guft, delight and so profound a forgetfulnesse of things here below; that he remained stretched out upon the ground without any sense or motion, and although they applied to his most tender and sensible parts, cauterizes of burning fire, he felt no more pain, nor made any more motion then a dead corps, and after that he had come to himself again, he gave wunderfull, strange and incredible relations of what he had seen: *Herodoto* affirmes, that a Philosopher called *Arbeo*, vanished after such a manner, that the soule many times, leaving the body at home, wandred through strange Countries, from Province to Province, and related at its return very strange things which it had seen, which appeared afterwards to be true by experience therof made. A child after he returned from such a rapture of spirit, Prophesied the death of *Julian* the Emperor, with the whole Tragicall misfortunes which afterwards hapned to him

how his enemies would come, and whom they were that should kill him, without even hearing, or being adverted thereof by any person? Another Philosopher shewed in a glasse the host of his enemies, set in order, and prepared for the Battel, such wonderfull and strange are the operations of the soul of man, so great is its power, when it escapes and freeth it self from the Prison of the body, when it makes a stay in the contemplation of Celestial things, which many times (because its not common, and it seems to cast off nature) the simple vulger do attribute to the devils, which certainly is nothing else but the supernatural divinity of man that doth these things, and that by reason of its great affinity it hath with the deity; as there any thing more certain then that which is related of *Leonardo Fiorio*, who so strictly began to tame his flesh, with abstinence, that he brought himself to eat but once a week, and to this day many report, that the *Scithians* can goe ten or twelve dayes without eating; sustaining themselves with the juyce of a certain herb which they carry in their Mouths.

What more can be added to set forth the excellencies, and praises of this creature Man, but Divinity it self? If we should

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in particular treat of his wonders, the Histories are full of them; Paper expressions and Ink would faile, before the marvelous thingothat are to be spoken of it; There have been many that no kinde of Poyson could damnify, and that for some secret misterious vertue which was hidden within them, being *Mitridates*, seeing Himself overcome by *Pompey*, had rather dy, then fall into his hands alive; he therefore took and made proof of the most desperate and pestilential poisons that in those dayes were known, but that did not hurt him, being preserved by his own nature, which served him as a soveraign medicine against all Poyson; so he was forced to kill himself with a dagger: *Galen* that Prince of the *Physitians* writes, that a Girl which was bred up and fed with that venomous herb called *Napellus* or *Hemlock* it was converted into the substance of the body, that afterwards no kinde of Poyson would do her harme, but all those she lay with, were poysoned with her breath: *Huiscene* writes that in his time, there was a man, from whom all venomous beasts did fly; for if it hapned he bit or touched any, they presently dyed; he also sayth, that he had seen a sort of men which the *Greeks* called *Ophergines*

heal

beasts by touching them with their hands, and extract the Poyson out of any body, onely by putting the hands upon the place damnified; the very same vertue have the *Psilos* and *Marsians* people of Affrick, whose Embassador was desired to make proof thereof in Rome, his name was *Xenon*, who was put into a vessel full of Vipers, Snakes, and little Serpents and other venomous Creatures; he was no sooner put therein, but in stead of biting and afflicting of him, they began to lick, to fawn and make much of him, each in its nature; in conclusion, we finde in man strange, marvelous & monsterous things; in so much, that many of the Antients, considering the Excellency of his nature, but not finding any thing that can be compared to the exquisite and industrious providence of him; they commanded them (that is the most learned) to be called gods, even for such they esteemed, honored and adored them: Some there were so constant in their opinion that they never laughed, as *Marcus Crassus* for which he was called *Agelastos* (as much as to say) one that never smiled but was ever in one constitution, others never vomited, as *Pompey*, some never spit, as *Antonius* the second; some never

found

found sicknesse in their bodies, as *Pontus* writes of himself, for he many times wittingly let himself fall from his condition, yet felt no paine or grief, nor found any detriment; others there were who enjoyed so sharpe and peircing a sight, that they could discerne things that were fifty or sixty leagues distance, as if they had been much nearer; *Solinus* and *Plinie*, do affirme of one who was called *Strabon*, that in time of the *Punicke* Warr, he saw from one of the high Rocks or Promontories of *Sicilia*, ships set saile out of the Port of old *Carthage*, which is above a hundred Leagues distant; Of *Fiberius* the Emperor (its said) that wakeing at a certain hour of the night, he could see all things as clearly as if it were day; in the Country of the *Cardelinos* (saith *Plinie*) there are a sort of men that will run as swift as Grey-hounds, and that its impossible to come near or take them; unlesse it be by reason of age or infirmity; *Quintus Curtius* and many others write, that *Alexander* the Great, was composed of such a temprature and strange equality and harmony of humers, that his breath naturally smelt like Balsome, and that when he sweat, he cast such an odorife ous scent from him, it

seemed

seemed as if there had flowed Musk and Amber through the pores of his body; Yet they relate a more strange thing then this, and more hard to be believed, that his body dead smelt sweetly, as if it had been embalmed, or filled with the most precious perfumes of the world: *Gayus Cæsar* was so excellent a Horseman, that causing his hands to be tyed behinde him, without Bridle or Saddle, (a wonderfull and almost incredible thing) with onely his knees, he would make the horse run, stop, turn, leap, gallope and curvet, as well as if he had bridle or sadle: *Marcus Paulus a Venetian* writes that the Tarters are so great searchers into the secrets of Nature, and have so much power and command over the Devils, that they can darken the ayre when they please & that he once being beset with Thieves, made an escape by this means: *Haytonus* an Authour of singular repute and great authority, in the History that he wrote of the *Sarmatans* affirms the same; and goeth further, relating that the Army of the *Tartars* being almost routed and overcome, was succoured and preserved by a Enchantment of one of their Ensignes, casting a mist and darkening the ayre, about the host of their Enemies: I have

read in many antient Authors, that those of *Ethiopia*, who with a hidden vertue of some herbs, gathered at certain set hours, dryed up Ponds and Moats, almost empty Rivers, and open any Lock: What shall we say more, to set forth the excellency and dignity of man?

There have been in the world such excellent Musitians, that with their Harmonious mellody have changed the conditions, desires and affections of the hearers; nay more, their inclinations and wills; it makes those that are mellancholly and sad, to become chereful and merry; those that are valiant and stout, to become cowards, to dance, leape and tremble with feare; it causeth others to make gestures and strange postures, according as the sound riseth or falleth: *Terprando*, *Metimeo*, *Empedocles*, *Orpheus*, *Amphion*, were all such exquisite Musitians, that in their times, they cured many that were Frantick, Lunatick and possessed, and that onely with the sweet harmony of their Instruments: *Pythagorus* onely with the deep experience and understanding he had in this science, cured a young man that was near dead with Love, he eased him of many cares, evill desires, and carnal appetites, which did continually tor-

ment

ment and moleſt him; cauſing him to forget them all, as if he had never known them, and that in few dayes; and all his time afterwards he lived very pleaſant and contented: All the Hiſtorians both Greek and Latine, which treat of the life of *Alexander*, make mention of the excellency of the hand of *Timotheus* his Muſitian, of whom I ſhall declare onely one thing, that at a Banquet being playing on his Inſtrument, before his Maſter and many other gueſts; He began on a ſudden to ſound an alarum, ſo furiouſly and exactly, that the magnificent *Alexander*, little conſidering his action, haſtily aroſe from the Table, and called for his Armes, being forced into a rapture with the Harmony, and exquiſite harping of his excellent Muſitian: The great King *Agamemnon* being obliged to go to the Wars of *Troy*, and not confiding in the honeſt retirements of his Wife; he left her in the cuſtody of a famous Harpiſt, who when he ſaw her penſative, idlely diſcourſing, or tranſported with the darts of Love, would take his Harp, and with the harmony thereof, ſo entertained that great Lady, that all thoſe carnal appetites and motions, vaniſhed and fled from her: Inſomuch that *Egiſtus* though her darling, could not obtain any

favour from her, untill he procured the death of him, who with his ſcience and skill, was the truſty defender, keeper and preſerver of the Chaſtity of that otherwayes laſcivious Queen: Sure we may with greater reaſon inſert that example of the Royal Prophet *David*, who with his skill, art, and harmonious Muſick, cauſed the evill ſpirit to depart from *Saul*, as it is more at large expreſſed in the book of the *Kings*.

But that we may draw towards an end of this Labyrinth, which we do but in ſhort expreſſe, concerning the praiſe of man, and that we may ſet to the laſt ſeal, in his commendation; I will conclude with this that there is nothing in him, either oynt or member how deſpicable ſoever it be, which is not proper for ſome uſe, profitable to ſome end, and from which may not be extracted ſome ſingular Medicine, Remedy and benefit; as *Gallen* and many other Phyſitians do affirme; the ſpittle faſting, is very good againſt the biting of Venomous beaſts, and helps againſt the inflamation of the eyelids, the eare-wax applyed to the noſtrills provoketh to drouſineſſe and ſleep; his Urine beſides many other things, for which it is commodious, its good for thoſe

that are Dropsicall, his fat or greaſe applyed to any kinde of Gout, very much aſſwageth it; the blood of man taken while it is warme, healeth thoſe which are ſmitten with Love; which ſeveral Authors do write; *Fauſtinia* the wife of the Emperor *Marcus Aurelius* did, his fleſh embalmed for how many excellent uſes doth it ſerve and for how many infirmities is it? (and not in vain) uſed; many *Arabian* Phyſitians made profitable uſe of the Pith, Nerves, and Marrow of his bones, and alſo of his Entrails, they beat the bones to Powder, and give it to their Patients to drink, only to try new and ſtrange experiments; *Orpheus* and *Argelous*, cured a diſeaſe called the *Squinancie* or Queenzie with the blood of man, and even with the pairing of the nailes, they were wont to cure Agues, as *Plinie* affirmes; not neglecting the uſe of the meaneſt and moſt deſpicable parts or members of his body; to gather thereby, the pretious fruit of health; In the ſweat of Man, ſaith *Gallen*, there is ſome ſtrange ſecret, and its certain, that his breath being healthfull and well tempered, is very helpfull to ſuch as are Leperous; and what is more ſtrange, although it cannot be ſpoken without ſhame his dung or ordure was wont to be very much

much prized, esteemed, and used antiently in Physick, as *Xenocrates* affirmes; so that finding so many profitable benefits in this creature, they accounted it no shame to make use of the most vile & despicable excrements that proceeded from him; and that by reason of the great profit, benefit and commodity, they experimentally found thereby. And now seeing man is composed of so much good, excellency, dignity and deity, being descended in his better part from heaven, we will leave off to compare him with other creatures; the which though God gave them what was necessary, moderately to passe over their lives, in quiet security, as giving to some a hard, tough, and impenitrable skin; to others, a long and thick set haire to defend them from colde; and other inconveniencies of Ayre and Earth; to others Hornes, Teeth, Claws and several more sorts of Armes, offensive and defensive; to others nimble, light and active limbs to fly from the enemy; to some craft or subtilty, to hide themselves in the bowels of the earth; to others wings, and light spreading feathers with them to fly in the Aire; and by soaring above to avoid the anger and fury of man.

Yet all this is nothing, or of ſmall moment, in compariſon of thoſe favours he beſtowed upon man, for although he created him naked, and deſtitute of thoſe conveniences of nature; covered onely with a tender and delicate skin, that by every ſmall occaſion is ſubject to be broken; he did it not without ſome great divine providence; God did not make him ſo, but with mature and deliberate Counſel; for he knew full well, with what diligent care and quickneſſe man would benefit himſelf of the exteriour ſenſative enjoyments of other Creatures, and how the ſenſes ſhould be ſubject to the quickneſſe of humane underſtanding, the which hath no ſooner projected any thing, but they are ready to obey and fulfill its deſires; it was thought neceſſary, that the Inſtruments that were to be put upon ſuch employments ſhould be more delicate, ſubtil, tender, plyable, and not ſo ſtiffe or ſtrong, and that the bloud ſhould be more pure and hot; for as the temperature of the blood in the Veins is, ſuch is the conſtitution of the body: If man were compoſed of a hard hide and groſſe humours, without doubt he would be of a rude, blockiſh and unpoliſhed underſtanding, as we ſee to this day; the fatteſt and moſt perſonable

men generally are moſt blockiſh, ſlow and ſottiſh: Therefore it appeared better that man ſhould be created of fleſh, &c. more delicate, lively and tender; that it might not be too heavy a clog, or hindrance in the underſtanding and knowledge of things to the ſoule; but that (as it doth) it might act the more freely, in the which is palpably ſeen the ſoveraign wiſdome of the Artificer, or framer of this ſo excellent a work; as alſo in other things, which he would not give to man at his Birth, which are ſuch conveniencies and defences, as he beſtowed upon the Animals, becauſe he knew well that man with his natural and providential induſtry would obtain and purchaſe what they enjoy with any other thing whatſoever; and that he would accommodate himſelf better than all the other Creatures; although he were created and born, naked and void of all arms, either offenſive or defenſive; and they came into the world, decked, adorned, and endowed, with horns, teeths, beakes, poyſons, ſtings, ſcales, and ſhels: inſtead of which, God beſtowed upon him the Government of Reaſon, the weapons of the underſtanding, with the which the ſoul, not the body is armed and defended; and are ſufficient to tame, ſubject and

bring

bring under foot all the other creatures; the great power and force of Beasts, cannot resist this thing called Reason, neither the sharpenesse nor hardnesse of their Homes and Claws, nor those great bodies composed of flesh and bones, it forcibly subjects them, not with greater strength, but with subtilty, cunning and activity, whereby it serves and benefits it self of them at its pleasure; For there is no creature, how great, strange, hardy, bold, feirce, furious or fearfull soever it be; Yet when it seeth man, although it never had seen him, or his like before, but it trembles and is fearfull, or at least shews respect, this Majesty he retaines still, which he inherited from that first impression which God stamped upon *Adam* in Paradice, which the Antient *Cabalists* called in their Language *Phahat*; With this confidence, the first man did boldly live amongst, and converse with so many Savage, strong and feirce Beasts, giving a name to each, according to its kinde. Hereby he purchased so great a power and dominion over them, that they all did fear, honor and reverence him as soveraign Lord, and absolute King over them.

But so soon as he was negligent, and for-

forgetfull of himself, proved ingratefull and sinned against his God; that image was blurred, though not totally blotted out, and he lost almost all that power and command, which he had over the creatures; from the root and relicks of which remained, and we inherited of this Character; proceeded, that many holy men inhabiting the Deserts, slept, eat, and securely conversed with feirce Beasts, without receiving any harme; Entred into their Dens or Caves, as into their own houses, and lived amongst them, as in company of Parents and Friends, without any fear: We read of *Samson*, *David* and *Daniel*, who went amongst Lions as amongst Lambs; *Elisha* commanded the Beares, as if they had been his slaves, and St. *Paul* received no hurt from the Viper.

Now it will be convenient in a few words, to give answer to what we alleaged in the former book of the miseries of this life; When we set forth the vile and despicable estate of man; saying, that he was of so small a value and short continuance, that many of the Animals far exceeded him; Sure there will be none so foolishly bold, that dare to say, God bestowed more benefits and favours upon other creatures then upon man. I believe

not,

not, for although he created him of so base and low a substance as the dust of the earth; Yet he lost not thereby one point of his dignity, authority and grandure; for we know he made him of so vile and invalied a matter; Not because he wanted more noble Elements, out of which to forme him, for the creation of the Sun, the Moon and the Starrs, does sufficiently declare the contrary; but He was pleased to create him of clay, to be a clog, to abate his Pride and vain-glory; which were the totall destruction, and first cause of the banishment of *Adam*, and all his posterity out of Paradice; also to give him to understand, that there is within him something that cannot employ, and detaine it self in sublunary and terrenal things, nor place its end, felicity and blisse upon them; as brute beasts doe, that enjoy all their happinesse in this life, and it ends with them; but man, all his conveniencie, his life, his honour and perpetual blisse and quiet, consists in setting all his thoughts and meditations on heaven; lifting up his eyes to the Hills, from whence cometh his help, and where he hath a place of perpetual abode and habitation, a certain house of pleasure and rest, where he ever ought to be purcha-

sing

ſing lands and inheritances, by his provident life and good converſion, and thereby to obtain everlaſting happineſſe, and eternal glory; If I ſaid, he was laden with miſeries, and ſubject to an infinite number of infirmities, troubles, and ſorrows, its true, I do not deny it; But God did not create him at firſt ſubject to ſo many miſhaps, diſaſters and caſualties; he made him a free denizen of this world; not to pay tributes or exciſes, for he placed him in the higheſt dignity and degree therein; if he be miſerable, if he ſuffers evills, if he be ſubject to weakneſſe, infirmities, and ſorrows, he brought them upon himſelf; he ſought them out with his own hands ſo ſoon as he parted from his creator; by not endeavouring to follow that holy vocation unto which at firſt he was called; if he had known how, (or to ſay better) would have known how to have kept that excellent treaſure of grace that then was beſtowed upon him; his omnipotent creator would have maintained him, in perpetual felicity and honour; Yet ſuch is the abundant mercy of God, that although for his offences, he brought him under ſo many miſeries and afflictions, he did it not for any rancor or odium againſt him; for onely in regard of his love

and

and affection towards man, he did not pardon his onely Son, but delivered him into the hands of his enemies, which so barborously murdred him, as by sacred writ we certainly know and believe; paying with so vile and horrid a death temporal, the price of that otherwaies irrecoverable death eternal which we owed, and deserved: If he made us of earth, it was to bring down the exceeding hautineſſe of mens fancies, to pluck out from our hearts by the root, that pestiferious herb of Pride, and vanity, which the devil our envious adversary planted in them, to keep us captive under his command and will; this is the main cause why man is so overcharged with troubles and sorrows, so full of grief, anguish and afflictions, made corruptible & mortall; but if man knowing himself to be a captive, a slave, and subject to such and so many vexations, considering himself so miserable, sorrowfull and afflicted, is so boasting and hauty; What would he doe if he were immortal, impassible and incorruptible! without any misery or sorrow and all things succeeded to him as he could wish or desire? For this cause God with a mighty hand subjected him to miseries and afflictions; yet for all, hitherto he

hath

hath kept; and ever hereafter will maintain in this mortall, weak, and frail veſſel of earth, ſo ſweet an according harmony, conformity and unity, that its impoſſible to imagine any thing ſo beautifull, exact and compleat; But to be brief, I will expreſſe in few words what I have declared in many, to place man in his laſt, greateſt and higheſt perfection, and ſet him forth with the moſt exquiſite praiſes that we can; therefore lets conſider him in that perfect eſtate and condition, in the which he was created, and we ſhall finde man alone to be the work which God made, to ſhew his great maghificence, wiſdom and power, the immenſity of his knowledge, and the infiniteneſſe of his bounty; But if we contemplate him in the eſtate of generall corruption, which *Adam* left us as a legitimate inheritance, a ſpot (farr worſe then that of oyle) which is continually ſhed upon all his poſterity, we ſhall finde it very foule, monſtruouſly unclean, low, filthy, and deformed, ſubject to a thouſand miſeries, baniſhed from all good, maimed, fooliſh, inconſtant, a hypocrite, and in concluſion, inſtead of King and abſolute Lord (as he was) of all the creatures, a ſlave and a ſervant of ſin with which he was conceived and borne.

But

But if at last we seriously contemplate and consider him renowned, by the vertue & power of the word of Almighty God, we shall finde him not only reestated, & reinthroned in those pristine graces and dignities, which he at first enjoyed, but much more exalted in harmony, might & preferment; for where there is the greatest abundance of sins, there (if a true strength of contrition) is found the most full and overflowing current of grace, mercy and favour of our God, to wash away the spots blemishes and deformities made by sin, and to renew the creature, as St. *Ambrose* expresses at large in his book of the *Vocation of the Nations, chap.* 3. and St. *Austin* in his Book of *Grace and Correction*, chap. 10. We all of us ought, as *Plato* saith, seriously considering and acknowledging, the multitude of mercies God hath bestowed upon us; to blesse, praise, magnify and give him thanks that we were borne men and not beasts; and although in this mortall fragil & perishable life, we may meet with many thornes, prickles and afflictions; which we cannot so easily digest as we ought, besides those civill Warrs waged betwixt the soul and the body, in which it lies shakled as in a prison, or buried as in a Sepulcher; yet that he is pleased to give us grace

always

striving, labouring, and en-
and that with unwearied affli-
to run that Race, to walk in that
Path, which leads us to the holy City of
our God; that heavenly *Jerusalem*, where
there is no hunger or thirst, no colds or
heats; there we shall be free from all the
evills, miseries and calamities; which in
this world do attend us; yet its certain,
walking in this valey of sorrows, sailing in
this frail body, as in a ship made on pur-
pose to transport the soule to that haven of
quietnesse, rest and happinesse, while she
stayes here, she must trip, stumble, fall, rise
and fall again; such is the variableness of
our being in this life; may rather the mu-
tability of this shaddow of life; But once
arriving into that harbour where all safety
dwels, and unto which all hope to attain,
that is, to a finall perfection, she shall be im-
mortal and impossible, full of those flouri-
shing joyes which shal never fade or wither
away, full of perpetual peace, rest and glo-
ry; enjoying that Antient and Original
degree of Dignity and Honour; which her malicious
and cursed enemy the Devil, would have deprived her off;
Unto the which felicity and eternal happiness bring and
conduct us: *He who with the Father and the holy Spirit of
Grace, liveth and Reigneth, ever one God, world with-
out end,* Amen.

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